

*The Secret of Famines found
(In Lushai and English)*

TAM DO PAWLIN ENGNGE A TIH?

By
C. Rokhuma



SAZULIAN CHAW...

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**Tam Do Beirual Pawl — *Hnam tan Rawngbawltu Nzawichaw*
(The Silent Servant of the Nation)**

TAM DO PAWLIN ENGNGE A TIH ?



By
C. Rokhuma

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Phek

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THUHMAHRUAI

Mizoram hi India Hmar chhak kila awm a ni a. Tlang ram, thing leh mau ngaw dur pui hmun a ni. Tlang dungte chu chhim leh hmar zawngin a thlur sung mai a; tlang dung inkarah chuan luipui fim tak takin a luang ruih zel a. Chung luite chu sangha duhzawng tak hlir a ni a. Chung luipui kam thing leh mau hmunte chu ramsa chen duhna hmun a lo ni leh a; chungah chuan sai te, tumpang-ramsial an tih te, sazuk te, sanghal te, sakhi te zalen takin an tla thin. Ngawpui thing zarah te chuan zawng leh ngau mei sei pui pui te an thu fer fur thin a; sakei lian pui puite pawbia ei tur tlakchham hlau haub lova sa seh tur an hmuh thinna ram a ni. Ramsa bakah pawh hian, chungleng sava mawi tak takte pawhin ei tur duhtawk an hmu a; fawng laite phei chuan Arakan ram leh Sati-kang (Chittagong) tlang ram ngawpui atengin Mizoram thing rah tlan turin kawlhawk leh bullut rualte chu zing khaw thiang boruak sangah Mizorama tukthuan ei hman turin an lo thlawk chho dul dul thin a ni.

A mihring chengte pawhin, hnianghnar takin buh ei an thlo chhuak a; buh atanga zu siam khap te chu sawi loh; lal leh a upate chuan, buhpua siam hranden zu belpua bilh, zubei lian pui pui lal pathlangah an hung tlar bung a; a thlum that lehzual nan an lebhurh a, "A thlum mang e, kham rang khuaipui zu angin," an ti a, (chawhtawlhah) an siak eng to to reng mai a. Chu chu kawla ni chhuak chhiara an khawsak dan a ni.

Heng zawng zawg hi kan han thlir let chuan, Mizoram chu a chhunga chengte tan chuan, duh tinreng kimna ram, tih mai tur a ni. Tunlai hun nen khaikhin chuan a dang ta hle mai.

Mizoram chu chuti taka ei tur ngahna ram ni mah sela, hmasang atanga hun rapthlaka an sawi, hun bi neia tam lo thleng thin. Tampui Mitthi an tih mai, mihring chaknaa dan rual loh Thing tam leh Mau tam tam awmna ram a ni a. Heng tamte hi thlasik anga khei lova a hun taka lo thleng ngei ngei thin a ni. Chuti ang tak chu a nih avangin mipui tam zawk tak rilruah chuan, 'Heng tam hi Pathian rem ruat a ni

a, dan theih loh, tuar ngawt mai chi a ni e,' tiin an ring tlat a; chu pawh chu, Tam Do Pawl kan siam dawn chuan do tel a ngai dawn a ni.

Heng tinte hi mihring chakna hmanga do hneh ruai a ni lo reng a, mahse thangtharin sawrkar finna leh chakna hmangin an tinep thei ngei ang tih beiseiin tun hma lama pawl la ding ngai reng reng lo, Tam Do Be-rual Pawl (The Anti-Famine Campaign Organisation) an tih chu, kum 1951 July ni 21-ah khan din a lo ni ta a; chu pawl chu din a lo nih dan leh sawrkar nen tangruala Tampui Mitthi laka mipui chhan chhuak tura an hnathawh din te. an thil hmuhchhuah chanchin ngaihawam tak takte kan sawi dawn a ni. Tam Do Pawl hnathawh azara sum leh pai lamah leh eirel thiamna lamah te Zoram mipui an lo kaihhruai thatzia te pawh kan sawi ang a. Tun thicnga sawrkar nen an inkungkaihna te pawh kan hre thei bawh ang.

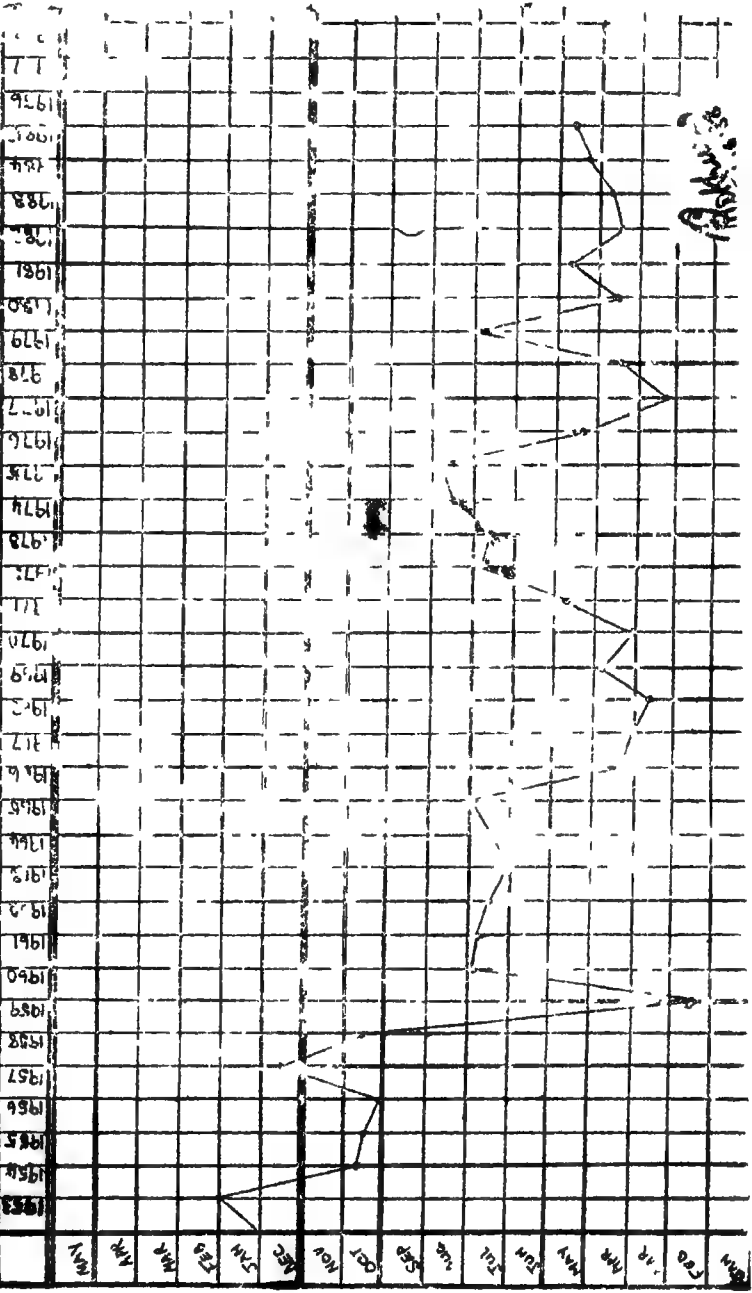
He lehkhahu hi te hle mah se, thangthar lo awm zel tur tan leh sawrkar lam tan pawh a bengvar thlakin a tangkai thei hle bawh ang.



TAM DO PAWL DINTU

AWM TA LOTE TAN

MIZORAM BUH DIN HMUN - RICE POSITION IN MIZORAM



BUNG I

MIZORAMA HUNBI NEI TAMPUI THLENG THINTE :

Hmanlai chuan Mizoram hi buh leh balah mah-ni inchawm zo ram a ni a. A changin khaw pahnih khatin seh-fa avangin favang tang tam te zawng an nei ve bawk a; mahse hetiang hi chu ram pum tam anga sawi a ni ngai lo va. Thlasik anga khel lova Tam thleng thin pahnih erawh chu an nei a ni; chungte chu, Thingtâm tam leh Mautam Tam te hi a ni a. Heng hi chu kum 50 vir vel chhunga thleng ve ve tura ngaih a ni. Chung lo chu, upa lehzual chuan, Thingpui Tâam Tam an ti a; hei hi a na bera an sawi thin chu a ni a; hetah zet hi chuan, mihringin fang-hmirvung an bar a; vawkpui ang te hian chaw nei tawh hek suh le, an ril a tam êm êm a, ngek pawh an ngek peih tawh lova, pal nghengin an then tlawk tlawk mai a ni an ti. Mihring pawh an chau nangiang a ni ang, chutiang vawkpui takngial pawh chu an chai tawk a ni a, tukkhum sai ngar ngarin an man thei hram a ni an ti thin. He tam hre phak hi Mizoramah dam an awm tawh awm lo ve. Tin, Thingpui Tâam an ti nâ a, a tâma chu Hnah-kiah thing hi a ni an tih tlat si chu! He tam hi chu na hle mah se a khat êm avangin hunbi neia tam tla thinah hian kan telh pha meuh lo a ni ber e.

1. Kum engti kar danah nge tam a tlak thin?

Tam tlak tur kum hi mi tam takin hriat lawk an duh thin a; inbuatsaih nan a pawimawh êm avangin hriat lawk theih chu a tha êm êm reng a ni. Chhut thiam mi tan chuan Thingtam leh mautam chu hun bi nei fel takin an hre thei a. Thing tam atanga kum 30-na chiahah Mau a tam a. Mautam atanga kum 18-na chiahah (mautam kum takah kum 18 belhin)

Thing (Rawthing) a tam ve feh a ni tih hriat fuh tawh chuan hai rual a ni lo ve. I han chhut kir teh ang aw.

Kum 1977-ah Thing a lo tam a; chuta tanga kum 18 chhui kir chuan, kum 1959 Mautam kum kha a lo chhuak chiah a; chuta tang chuan kum 30 tawlh kir leh ila; kum 1929 Thingtam hmasak kum kha a lo chhuak leh a. Chuta tang chuan kum 18 tawlh kir leh ila, kum 1911 Mautam, Mizoram Mautam chanchin kan hriat chian hmasa ber kha a lo ni leh chiah a ni. Chuta tangin kum 30 tawlh kir leh ila, kum 1881, Mizorama Thingtam, Chiang lo zeta an zuk hriat riai ruai chu a ni a. Hetih lai hi chuan Mizovin Ziaka chhinchhiahna nei turin lehkha lamah A, AW, B, (alphabet) tak ngial pawh an la nei lova; chuvangin eng angin nge an tuar tih hriat theih a ni tawh lo. Amaherawhchu Mizoram-ah vaipui lo lianin (British sawrkar) Mizoram a rawn tibuai hle tawh a; kum 1844 atanga vai lian tan tawh anga sawi thei a ni. Chuvangin Mizoram chu Tampung mitthi leh vailian hmachhawn reng rengin an awm chho ta nawk nawk mai a ni a; kan pi leh pu te, belh tur leh puitu nei hlei lova; sai leh sakei, hripui leh do si karah thangtharte hma-khawngaia huaisen tak leh pasal tha taka, tun thlenga Mizovin, "Kan Ram," tih tur ram heti tia pui min lo hum him sak thei hi an fakawm ngawt mai. Tampung lo thleng thin hi, vai lian an do zawh lo chhan pawh a ni ta ve ang.

Aw le, Mizovin, Mizorama tampung an lo tuar tawh dan chu, kan sawi tawh anga kum 30 leh kum 18 inkarthlak anga chhui dawnin a thlen hun awm kum han bel chhin ila. Tin, Mizorama Mizo-ho tlak thlak chu, Rev. Liangkhaia Mizo Chanchin

Part 1-na, 1951-a chhut, phék 39-naa Run lui leh Tiau kara awm chhung A.D. 1540—1723 a tih zulzui hian, Mizorama Mizoho luh chu 1724 lam atanga tan angah inngai ta ila, hetiang hian Thingtam leh Mautam Tampungui chu an lo tuar thin dawn a ni.

Mizorama hnam dang lo cheng hmasaten 1719 Mautam tam harsatna avang leh Luseihovin thlang tlak an rawn tum tih an hriat avangin he ram hi an lo chhuahsan a niin a rinawm a. An sullnu, an khaw rauhsan thing thuap mai rawn belin Luseiho chuan khawthar an rawn sat a, thlawhhma an siam a, kullhpu dai rinawm tak takin an rawn kai thar a, Awmhmun an bengbel ta zet tih atangin Mizoram Tampungui kumhlun hrang tak mai chuan a hunbi dik takah khêl haub lovin a rawn nuai zat zat mai dawn a ni. An tawrh hmasak ber tur chu 1737-a Thingtam a ni ngei ang. Kum 1767-ah Mau a lo tam ang a, an rin aini a na hle nghe nghe ang a; mi thenkhat chuan Mizoram pawh hi an chhuahsan hialin a rinawm. Kum 1685-ah Thing a lo tam leh ang a; hei pawh hi ram dang ban heuh lo chuan a na hle mai thei a. Hei hi Mizoram luahtu hmasate um chhuaktu a nih ngei a rinawm. Kum 1815 ah Mau a lo tam leh ang a; 1833-ah Thingtam, 1863-ah Mautam, 1881-ah Thingtam, 1911-ah Mautam, 1929-ah Thingtam, 1959-ah Mautam, 1977-ah Thingtam. Tin, a lo thleng leh tur: A.D. 2007-ah Mautam, 2025 Thingtam, 2055-ah Mautam, 2073-ah Thingtam, 2103-ah Mautam. Khawvel hi a awm ngaia la awm zel a nih chuan; hengan han sawi hi a lo thlen tawh dan leh a lo thlen zel dan tur ni awm tak a ni a, Thingpui Tam crawh kha chu Mizoramah hian hriat a ni lova, Run leh Tiau inkara awm laia thil thleng a ni mai thei e. Thangtharte hian ngun takin chhinchhieh sela, tun

thlenga sazu puang avanga kan tamna ang chi hi chu, AD 2007 atang chuan tihbo an thiam tawh ngei tur a ni.

Tin, Thingtam leh Mautam Tam hi a nat dan a inang lova, a lo thlen dan pawh a inang lo deuh. Thingtam chu rampum tam hmam Langkaihi lui chin thlang lamah kum khatin a lo tam hma a. Mautam erawh chu Tuirini lui chin chhak lamah rampum tam hmam kum khat bawkin a lo tam hmasa ve thung a ni. Rawthing hi chu Mautak aiin a tlem deuh va, a Tam pawh a nep deuh va; a inbuatsaihna hun pawh a nep deuh, kum 17 chhung a ni. Mautam erawh chu a mau pawh a tam a, sazu pawh a puang nasa zawk a; Tam pawh a na zawk a ni. A inbuatsaih chhung pawh a rei zawk a; kum 29 chhung lai a ni.

Heng Tam lo thlen dan mumal takte han thlir hian, Pathian hmangaihna leh duhsakna kan dawn nasatzia a lang a. Pathian pawh han zawt ta ila, "Ka hremna che u ni hauh lovin, ka mau siamte hun bi kim a thlen avangin in lo tam leh ngawt thin a; a hun ka hrilh che u a; in tam nat dan tur angin inbuatsaih hun pawh ka pe tam hlei che u a; ka fa duh tak ka bel ruat hnam in ni a, lo inbuatsaih nachang lo hre ta che u," a tiin a rinawm. Mi ram tam dan chu; an rin aia tam ruah a sur avang te, khua a that rei avang te, lir a nghing thut avang tein ram leh hnamin inrin lawk hleih theih lohvin chhiatna an tawh thut thut thin a ni. Hengte han thlir hian kan rama tam lo thlen dan chu, kan inthlabdah loh nan leh hma kan sawn theih nan Pathianin hunbi nei Tam fel thlap-in min ruat sak a ni.

2. Tam laia mipui leh Sawrkar chet dan :

1) Kum 1881 Thingtam.

Hei hi ziaka Tam chungchang thu kan hmuh theih hlui ber niin a lang a. Hetih lai hian Mizoram chu a pumin British-in a la awp lo niin a lang a. India hmar chhak lama British awp ram runtute (Mizoho) bei letin phuba an inla tawn mai mai rih ni tur a ni a. Tin, Chhak leh Thlang Indo 1876 lama intan tawh chuan British awp phak loh rama Chhak leh Thlang Indonain a chim chin rama mite dinhmun a tichhe nasa em em tih pawh India khawchhak lam rawn awptu British Officer Report atang hian a lang thei a ni. Hetiangin:

Military Report on the Chin Lushai Hills Country by E.R. ELLES, Colonel, Asst. Quartermaster General —1881—

“The Famine arose from the depredation of rats, who multiplied exceedingly the previous year owing to the ample food they obtained from the seeding of the bomboos.

About 18,000 mounds (quintal 6060 tluk vel) of rice and 2,000 mounds (quintal 740 tluk vel) of paddy were imported from Cachar, and the British government expended about Rs-1,240/- on Famine Relief, of which about Rs 1,040/- were covered from sales to tenders. As the season advanced there was no increase in the famine pressure, but the contrary; and most of the people who had gone to Cachar returned to prepare their own lands for cultivation and by the commencement of the rainy season, 1882, all apprehensions of further distress ceased ,” tiin.

Tin, hetiang hian Mizorama tam lo thlen thin dan an chhinchhiah bawk. "There are two permanent kinds of Famine in Lushai Hills called Thingtam and Mautam. Above mentioned Famine in Thingtam which is very serious outside British ruled, in addition to this Famine, strong invaders came from eastern border, many lives had been lost in this period," tiin.

Helai thuin a sawi dan chu hetiang deuh hi a ni : "Nikuma mau tam rah duh tawka ei tur an hmuh avangin sazu a puang chiam mai a, chu chuan buh a seh zo va; tam a lo thleng ta a ni.

Tam chhan nan British sawrkarin Cachar atangin buhfai mount 18,000 leh buhhum mount 2,000 a chaw lut a. Tin, British sawrkar chuan Tam dawm nan Rs 1,240/— a seng bawk. Hun a lo kal zel a, tam pawh a lo ziaawm chhawm a; tam lo thleng tur pumpelh nana Cachar rama pem lutte pawh thlawhhma la turin an lo kir leh a, 1882 furpui a rawn intan leh meuh chuan tam hlauthawwna zawng zawng a lo reh ta vek a ni.

Mizoramah hian Tam chihnih a awm a, Thingtam leh Mautam tam a ni a; heta kan sawi hi Thingtam tam a ni. He tam hi British awp phak baka Mizoramah chuan a na em em a; tampui mitthi denchhenin Khawchhak ral a zual em em a; hetih hun lai hian mi tam tak an thi a ni," tiin.

Hei hi 1881 Thingtam chungchang ziaka kan hmuh theih chu a ni a, Mizoram bung thenkhat lo awptu British sawrkar pawbin tha a lo thawh hle tih a lang bawk. Tin, 1881 report-ah sazu puan thu leh mau a rah a, sazu a puang tih thu a zik atang hian khawthlang lama Thing a tam hmasak

deuh avangin 1881-ah pawh an tuar hle tawh tih a lang thei a. Kum 1977 Thingtam pawh khan khaw chhak lama khaw tam tak an la him laiin khaw-thlang lam chu a lo seh zawh sak hman tawh anih kha.

2. Kum 1911 Mantam:

Thingtam atanga kum 30-a lo thleng thin Mau-tam chu a lo theng leh dawn ta ngei mai a, kum 1909 leh 1910-ah chuan tun hmalama kan pi leh pute lo sawilawh ang ngeiin Tam hruai Thangnang-in hmasang atanga an lo chuankai tawhna tlang sang panin, thimhlim atanga zanah ngei an chawlhna hmun thleng turin vanlaizawlah rial rum ang hiau hiauvn thawm an rawn nci leh ta a, an lo chuan kaina tlangah tawh chuan ngawpui thing zawng zawng hi a kurin a kur ngiai nguai mai a ni. Thangnang lo kai thin hun inkar te hi a khât teh lul nen hai miah lova zan thim lai ngeia an pi leh pute kaina tlang chiaha an lo kai leh ngat mai thei hi ngaihtuah tham a tling a ni. Eng anga Computer tha nge Pathianin a pek ang le? Tin, hmasang atanga Mizo upaten a chhe lam chhinchhiah nana an lo hman thin, simeikhu a lo lang leh ta bawh a. Tun tumah hian, he kan leiin a hmuh theih simeikhu ropui ber, Helley's Comet chu ni chhuahna lam van chanve thleng hawhlin, phun ang hian a ding ngoh mai a; hei ngawt pawh hian mipui rilru a tithlaphang hle a ni. Zing varñianah a nunauvin an en huai huai thin a ni. He simeikhu hi kum 76 zela ni vel chhuak thin, lei atanga hmuh theih a ni a; kum 1986-a lo lang kha a hlat avangin a têt hle a, mi tam takin hmuh tumin an thilr a; mahse hmuh hleih theih lohvin mual a liam leh ta. Kei pawhin (a bu ziaktu hian) wawi khat chiahi ká hmu a; Mau-

tam dawn loh laia lo lang anih avangin a inthla-
hrung deuh ani thei e. Ft. 2 lek ni awmin a lang.

Thangnang kan sawi tak kha, thlangdar chi khat
a ni a, vaimin fang lian naran tia, a dum aia buang
deuh, dum lek lek, tial rik rek a ni a. A rual
tamzia chu namen lo tak a ni a, an bawh lai tlang
tawh chu thing a lian emaw a tē emaw, a kur hian
a kur nghêk nghûk mai a ni; engmah ei si lovin an
thau êm êm a, bel lian pui puiah chhuangin a thau
an er thin a; chawhmeh kanna sahriak atan an
hmang thin. Amah tak pawh an ei nasa hle a,
thingtanga an awmkhawm chu emah an khawng
thla thin a ni. An awmna hmun tur an pan dan
chu a mak hle mai. Ni tlak hmain an kaina turah
an kai ngai lo va; Mizoram khawi hmunah pawh
kai sela, zanah zel an kai a ni. Vawi khat chu In-
dia ram atanga Scientist pakhat, Dr. Prasad, Delhi
University-a Zoological Departmental Head, Mizo-
rama sazu chanchin zir tura a lo kalin, Thangnang
chanchin leh an pem sawn (movement) dan ka
hrilh a; khawi atanga lo kal nge ni ang? India ram
hmun dangah te a awm ve ngai em ? tiin ka zawt
a; a thangnang tak entir tur ka nei mai lo bawk a.
"Ka hre ngai hauh lo," a ti a. Mizo upate chuan,
"Thangnang hi, Khawbawn tlanga awm kumkhua
an ni a, Mizorama Tampung Mitthi lo thleng tur
thu lo than lawk turin pathianin a tirh an ni a,
tin, an kalna tur hmun hi zanah thlen tur a ni a;
an kalna tur hmun a hlat chuan an chhuak hma
deuhva, a hnaih chuan an chhuak tlai deuh mai a
ni," an ti thin a ni. An che vel hi zanah hlir a
ni a; bei hian mi thiam bik Scientists te rilru a
cho tho thei hlein ka ring a. Engtingge Mizoram
tlang sang hetitanga tam zingah tun hma lam kum
30-a an thiahtute kaina hmun zan thim hnuaiah

Thangnang tlangah kher an lo kai dik chiah chiah theih ? An khaw hmuhna leh hriatna hi engti ang meuhva tha nge ni ang ? Ultraviolet Radiations pianpui mit leh bengah hmangin an lo kal em ni ang le ? Kan mi thiamten ngaihtuah teh u le.

A hina lama kam sawi tawh ang khan Mautam chu Tuirini ral chhak lamah a tām hmasa a; kum 1910-ah a tām a, an buh thlawh chhuah chhun pawh sazu nen an inchuh tlang ta a ni. Sazu hi a tē zawk mah ni se a tamin an tam hrim hrim a; an chan a tha zawk mah zel a ni. Khawchhaktui-pui râlah khi chuan Mau a tēm avangin sazu pawh an tuar nep zawk hle a ni. Tui-pui leh Tuirini inkara chêngte chuan Mautam chu 1910-ah an lo tuar ta a; a hmabak tan chuan a huphurhawm duh hle mai.

Hmana Thing a tam dawna Mizo tam takin t̄m pumpelh nan Mizoram an chhuahsan ang bawh khan, hmar tawp lam mi tam tak chu, an khua chhuahsanin an dep Cachar ramah an j̄m lut a, tun thlengin mi thenkhat chu an la awm a ni. Hetih lai hian khaw thlang lamah pawh, Hachhek tlangdung, tuna Kawrthah khaw awmna tlangdung mite chu Mautam lo thleng tur chuan a tithlaphang hle a; amaherawhchu, buh leh bal lamah tawntaw a thleng reng hi a ni mai a; buh an ngah thei hle a; mautlawn zawn, (phur 500 aia tam chin chung lam) nei te, silai zawn (phur 500 vel) nei te, hreiha zawn (phur 400 vel) nei te, tuha zawn (phur 300 vel) nei te, kakzawn (phur 200 vel) nei te khaw tinah an kat nuk mai a; chuvangin Bunghmun lai Hrangvunga khuaah chuan, sawrkarin buh a chhun khawmtir a; phur 1,000 aia tam daih an chhung khawm a ni. Hetih lai hian Mizoram pumpuiah mihring 91,024

(tuna Aizawla nihring cheng zat vel) chauh an la nih avangin an tangkaipui tham hle ang. Chuti taka buh tam chhung khawm thei khuuah chuan buh hlui ngah ngial ngial pawh an tam ang tih a hriat theih nghal mai awm e.

Kum 1911-ah chuan mau chu a tâm ta ngei a, (a tâm chu Mautak a ni) , chu chu a rampum huapa a tâm zawh kumpui ber chu a ni. Mizoram thing leh mau ngaw durpui mai chu, hawina lam apiang hi a ro zo ta emaw tih mai tur a ni a; ramsate pawhin awmngaihna an hre lo a ni ber mai. Mau rah chu sazuin a rawn umzui nghal zel a; khawmual leh luidunga cheng zawng zawng pawhin a mau rah leh a par bawmtu rannung tlânin an thau êm êm vck mai a; bakchhia nen lam a pung ta a ni.

Sazuin mau rah a ei zawh chuan favang lamah buh kung lamah a ãuan zui ta a, ralkhata thlawh-hma hring zau pui puite chu tuk khat thil thu lekah, mau tâm ang chiah khan sazu seh ro avangin a êng leh ta sulh sulh mai a. Zanah ramhnuaiah han kal ila, sazu chaw zawng ri sung sung leh an tawm-na hmuna insch chik ãuah ãuah lo chu hriat tur a awm meuh lo ve. Hmun ãhenkhatah chuan buhin lâk a hun ãep tihah zan khat thil thu maiah lo zau tak tak pawh a bo duak duak mai a ni. Engnge a chhan ni ang le ? Sazu a ni e, tihah mai chuan mi ãhenkhat chu an lungawi tawk hauh lo mai; a bo chak lutuk, a favai nen lam êm êm chuan sazu pawhin va ei suh; bâk a ni ta ve ang, ti te pawh an awm reng a ni. Mahse hei hi chu, tuman bakin buh a khai lai emaw a tlan lai emaw an hmuh loh avangin rinthu mai niah kan ngai a. Hetia Raw-thing leh Mau a tam lai hi chuan, thil engkim hian puan an chuh ve emaw tih mai tur a ni reng

a; mahse bâkin buhvui khaia ei thin nise, Mautam hnuah a ei zui leh ngei tur a ni a, a ei zui leh tak si loh avangin, mau par tlantu rannung tlâna lo inti thau leh lo pung ve mai niin a lang zawk a ni. Bawngpui hnute kang tawhte nen lamin hnute tui an neih phah leh a, mau rah hi an thatpui zawng a ni e.

Heti taka tam sazu tirem tur hian sawrkar chuan sazu suat beihpui a siam a, sazu lu man te a siam a; an entir tak chu a mei a ni. Chutih laia sazu suat beihpui an siam avanga sazu an thah chu, 1912-13 March ni 31 a report-ah chuan sazu mei 179,015 sawrkarah entir a ni a; sazu luman atan chuan Rs. 1,532.6.0) cheng sangkhat leh zanga leh sawmthum pahnih leh hna ruk) chiah an seng a ni. hna ruk chu tuna pawisa 37 tluk hi a ni. Heta a lan dan hi chuan lu man nei meuhva sazu suat beihpui an siam hi a tlai lam a ni. Amaherawh-chu, sawrkarin sazu suat beihpui a siam hma hian mi tam tak chuan, a chi khawp tal kan thar hram mahna tiin, thang chi tinreng hmangin an lo suat malh malh bawk a ni. Hetih laia sazuin a ei chak dan an sawi atang hian, kum 1959 Mautam lai ai chuan sazu a tam zawk ngial a nih a rinawm.

Mau a han tam tak tak chuan, buh a lo vâng nasa ta hle a; khawthlang Bûnghmuna sawrkar buh chhek khawltir leh chu lai tlangdunga buh zem lian pui pui, tam huna hai teh tura an khek thatte chu ram tin atangin an rawn phur ta zut zut mai a. Hachhek tlangdunga chuan pur phur (Tam avanga khualkhuaa buh phur) haw lam leh kal lam an insul zut zut mai a; chuvangin an fate hmingah pawh Khawtinchawma te, Khawtindawla te, Khawtin-khuma te an sa hial a ni.

Khaw pakhatah, buh a tam e, mah ti ila, Mizoram a zau va, Bungmun khera buh phur phak lo mi tam tak an awm si a; chuvangin sawrkarin phai lam atangin buh a tawlh a, Tlabungah te, Sairangah te, Tippaimukh-ah te lawngin a rawn dah a; chu chu khaw hla tak tak atangin an phur zut zut bawk a ni. "Heng buh lak chhuah nan hian British sawrkar chuan, Rs.5,39,927-11-0 (cheng nuai nga sing thum sang kua za kua sawmhnih pasarih leh hna 11) lai a seng a ni," tiin, Superintendent Lushai Hills Administration Report 1913-14 ah chuan ziaak a ni.

Chutih lai chuan buhfai a la tlawm hle a; buhfai mount 1 (kg. 37) man Rs. 5-10-0 (Rs 5.62 tluk) in an lei a ni.

He tangka tam taka buhfai tawlh chhuah hi pung neia ei puk a ni a; chy chu rulh a lo hun a, Mi tam takin pawisaa rulhna an neih loh avangin kuli (phut luih hna) hnain an tlaktir ta a. A khua khuain kuli turin Aizawlah an kal duah duah reng ta mai a ni. Heng kulite hnathawh langsar ber pakhat chu, Aizawl tuikhuahpu, tuna Chief Minister kawmchhaka mi siam hna hi a ni a; he hna hian hun rei tak a awh a ni. A hna hi a hautak hle mai a, a hrehawmzia an hrihfak bawk; chuvang chuan he "Vai buh puk rulh hna" hi Mizo hnam chung a phurrit hmingthang ber pakhat a ni. He vajbuh puk rulh tihrehawmtu pakhat chu, a kuli hna leh a vengtute ngilneih lohna mai bakah, a rul thei lote aiah a rul thei, rul zo tawhte pawh kuli hnaah phut luiha thawhtir an nih ve tho chu a ni.

Mizoram chu British ram lak thar a nih avangin, mipui sawizawi nan kuli hna a tam em em a, lam-

lian laih te, sipai kal vel hruai te, sawrkar hnathawk zin vel hruai te a ni ber a, a chang changin ar leh artui an khawn fo. Heng phurrit avang hian mi tam tak chu kuli nin vangin Mizoram pawn lamah an pem chhuak ta reng a. Hmar chhak atangin Cachar rama Lakhipur leh a vel ramah te, hmar thlang lamah Hachhek tlang dung atangin Cachar tlang ramah an pem baw k a. Tin, khawthlang lama mite chu Tripura ram chhungah an pem thla baw k a. Tripura (Reng ram)-a tla thlate hi hlawm hnih lian pui puiin thlang an tla a ni. Tuna kan sawia tel lo, mi thenkhat pawhin a aia hma zawk daiah thlang an lo tla tawh awm c; mahse chungte chu kan sawi dawn lo va. Tuna kan sawi tur hi chu Mautam 1911 vela Mizorama mite lo insingsak dan chhui nan kan zia k bik ■ ni.

Thlang tla hmasa zawk chu, Pu Dokhuma Sailo hovin a ni a. Taitekena te awmna khua Serhmun Pu Hrangvunga khua atangin lalna tlang hran duh fawmin kun 1904 velah khan Mizorama Mautam Tam rapthlak tak lo thleng tur pumpelh nan ni fawmin Reng ramah thlang an tla ta a ni.

Thlang tla hlawm hnihna chu, Pu Hrangvunga Sailo, Bunghmun lai ■ ni a; betih lai hi chuan Serhmun atangin Bunghmunah an lo kai phei tawh a. A khuaa mi in 200 lai nen Reng rama Zampui tlangah an tla thla a; Tam a dam hnuah pawh Mizoramah an lo kir leh duh ta lo a ni. Anni tlak thlak hun hi chu 1912 lamah a ni. An tlak thlak chhan chu kuli an nin vang leh vai buh puk ruh hreh vang pawh a nih a rinawm.

Heng thil awmdan han thlir hian, Mizorama Tampui thleng thin hian hmasang atangin Mizorama mi chengte chungah thu a nei thui thei hle a; kan

chheh vel ram hrang hrangh min lo hrāwt dārh' thīn a ni tih pawli a chiang ngāwt mai.

Kum 1929 Thingtam :

Mau chi khat, Rawthing an tih chu a par a, a kung a thih vek avangin 'Thingtam' an vuah a ni. Rawthing rah chu, buh fang sei tak, fang pawr hler hlaur kan tih ai pawha lian hret hi a ni a. Hci hi sazuin chaw atan a hman a, an ngeih hle bawh a, chuvangin an pun phah a, chung sazu to chuan ei tur an neih loh veleh buh kung lam an bei leh a; kan lo tam phah ve ta thīn a ni.

Kum 1929 Thingtam chu Mautam hnu kum 18-ah chiah a lo awm leh ta ngei a. Tun tumah hi chuan Mautam kha a' nat em avangin mi an inring hle tawh' a ni. Amaherawhchu Tui lian sang an tih chu a lo thlen kum a ni hlauh mai a; ruah tamin lei a tihmin nasat avangin 'Minpui kum' an ti bawh. Hei hi June thla tir lama lo thlang a ni a; fur tir ruah sur chu khawchengin a zui a; ruah sur a bang duh ta lo a ni. Lei a min nasa hle mai a; hei hian thlawhha pawh a tiche hle.

Aizawi leh Mizoram chakkhai lakna Kawngpui ber, Sairang leh Aizawi inkara bawng tawkalir kalna kawngpui pawimawh tak mai chu hnu rei tak chlung a tiping hmiah mai a; thla hrih dawn lai a ping awm c. He kawng hawng leh tur hian sawkarin khaw tam tak atangin, kuli a phut chiam mai a; khaw hla tak tak atangin an lo thawh a; Sairang kawng dung chu Mizo thlangvalin a mawi tawkin an khat a ni mai. Ram tinah leivung chirh-diek pahin an phu sup-sup mai a; Sipai lam 1st Assam Rifle pawh tam tak an tel.

Heng lai hun hian buhfai a-la tlawn viau va, tunlai ngaituah chuan awihawm pawh a ni lo hial ang. Bazara Mizo buhfai den fai tha ser sawr kan en lawr a, duh kan thlang a, Re. 1/- in Ser 15 (Kg. 14 tluk)-a ni ber a. Minpui khaw chengah zet erawh chuan Re. 1/-in ser 3 te a ni ta rawk mai. Hei hi hun rei tak chhung a ni lo va, ni hnih khat chhung chatk a ni.

Hetiang Tuilian sang loh Lei min nasain Thing-tam Tam hma a rawn hrui ta hian mipui rilru a tizâm hle a ni. Hawina lam aqiangah lei min thar sen veng vung a lang vek mai a, Tampui lo thleng tur nen Kum sual a tla tan ta pang mai a nih chu.

Khua ■ lo favang tan dawn a, sazuin buh a rawn seh ta hem hem mai a; tlang hla tak tak han thlir ila, lei min sen veng vung kan hmu ang chiah kha, thlawhhma hring dum der durah a tuk telin a sen tam leh ta tial tial mai a; sazu rual a sang telin an che tan tih tuman kan hai lo ve. Khuavangin zah a ngai a, kum a'n tawp chuan ■ chi tur tak ngial pawh zuah lova, hlawhchham der khua zawng an lo awm em lo.

Kum 1930 chu Tam kum a lo ni ta a (1929 kha a seh kum a ni). Mi tam takin thlawhhma lo lak uar nachang an hriat avangin leh a sehsam kum a nat lem loh avangin buh hlui an ngah a. Kum 1911 kuma Mautam tam ang em chuan, sawrkar tan chetna tham a thleng ta lo va, mipui pawh an mangang lutuk lo. Lunglei kawng dunga Thiltlang khuaah te phei chuan, mi tam takin buh thar ei thei lo khawpin buh hlui an ngah a; tam hma kum thum thlenga an dah khawl la nei pawh an tam mai.

Aizawl leh a chheh vela tamte tan mi hausa thenkhatin phai lam atangin buhfai an chaw lut a. Sairangah lawngin a rawn thlen a, bawng tawlwailirin Aizawlah an phur chho thin a ni. He lehkhabu ziaktu ngei pawh hi kum 13 mi a nih laiin, Sairanga vai buhfai phur zingah a tel ve tawh a ni.

Pi leh Pu atanga an lo sawi thin angin, Tam-pui chu a vur kumin, malsawmsaknain a rawn zui a; rei loteah Tam chu a lo dam leh ta. Amaherawh-chu a hnu kum 30-a lo thleng leh tur Mautam, Thingtam aia na zawk ngei ngei tur chu tawh turin Zoram chuan kal a siam leh ta a ni.

BUNG II

MIZORAM BUH DINHMUN

Kum 50 lek chhunga Mizoram buh dinhmun danglam nasatzia hi a tak ngeia lo chen ve tawh tan lo chuan awih har tak a ni. Kum 50 kal ta lamah kha chuan, fur khaw thiangah khua han chuan ila, Mizoram pum mai hi, Chhura rual ngaw durpui mai ni deuh vek hian a lang a; khawimaw lai laiah thlawhhma zau ou pui pui a hring dêl dûl a; Tampung mitthiah te lo chuan Mizovin vai buh kan ei ang tih ngaihna reng reng kan hre lo va. Favang tangtam tih ang te hi chu a awm bawk tak nâ a, buh ni lo thlai dang kan ngah a, vaimim châr te lah khin hnih khin thum khatin kan zar peu po va; thehlan lam han hawi ila, buhtun thein ditip tawng dawn dawnin thehlan a awm peu jo bawk a; tunlai anga mahni thlawh chhuah loh ei loh vanga khawtlang hruaitute mawhchhiata nu-chang pachang nawrh tum lek lekna rilru ang hi tumahin an pu lo va, put ahnekin mahni intodelh tum ran theuh a ni. An thufing tawiah pawh, Nu rilâmin chaw bel an len a, pa rilâmin erawh chuan thlawhhma an zauh, an ti mai a ni. Duh sela chuan vai buh tlawm tak tak chah chhuah tur a tam mai. Vai thlawhsa ei ai chuan, mahni thlai thar, chaw chhia an tih mai, buhtun leh vaimim chaw ei pawh an duh zawk a, tûm leh hrakâwng chaw thlengin an lo ei thin a ni. Hengte hi thawk rim tak chung a hnathawh a lo hlawhchham tak pawha tumah mawhchhiat hauh lova nupui fanau an lo chawm thin dan a ni. Tun thlenga la dam, khatih laia Mizô dik tak rilru la pu zelte tan chuan, thawk si lova mi dang kut atanga buhchangrum hnianghnara an barh theih loh vanga hotute anchhia tak lawh

duhna rilru lo piang ta zel hi hriat thiam zawng a har a ni. Hna thawk lo chuan ei pawh ei suh se, tih ziaak a nih kha.

Tin, chaw chhia an ei bâkah, khaw thenawmah buh ngah tah tak khua te an lo awm bawk a, chung atanga purchawin hrehawm deuh chuan buh thar kan ngahak thleng ve leh mai thin a ni.

Tin, khaw khata awm rau rau pawh hi, kan inang lo thei a, thenkhat chu kumpui veia rim taka thawka thlawhhma lama hlawhchham si te a awm theih a; thatchhiat vang ni hauh lovin, michhe ramtlante chuan zau ou lai an chang pha lo va, mi hnufem lam an chan tawk a lo ni a, zu-va te a lo nghal a; nghalrual nawl puiin a chil phei chuan zan hnih zan thum lekah pahmei lo te chu a bo thei mai; chutiang lakah pawh chuan thlawhhma hum him nan sa dai an sat a, perngo te vau velah an kai peu po thin a ni. Chutiang taka khawtlang hi thlawhhma lamah an lo tan thin avangin, hawp khawp thar lote tan chuan kum thar tirah lal leh upaten buhbel ro an rel a, buh man bi thliah siamin kham nei lote tan an hlo thlawh theihna tur tawk, buh ngahte hnen atangin an theh chhuahtir thin a. Chu chuan khawtlang mangang lovin a siam thin a ni. Chutih lai chuan buh leh bal thlo thei te chu, khaw khata mi zahawm, khawtlang chhantu an ni a, an fate hmingah pawh Lalkhawchhana tih te an lo sa reng thin a ni.

Hetiang ■ Mizorama lal khua-leh-tui lo inrel thin dan anih avangin, miin kum tawpa lal buhbel zara khawsa tawt tawt nih te an hreh a, thlawhhma an zauh va, taima takin thlawhhma kawng an zawh thin a ni. Tin, lalte pawhin kum tawpa mi phal

leh phal lo chung buh belsak tur an tlem theih nan mi thatchhiate hi an ngaithei lo va, ṭawngka ngei pawhin an zilh ṭhin, mi thatchhia an lo awm pawhin, Lal hmuh hlauvin khawlai ualauvah an leng chhuak ngam lo va, an lenna tur panin mi kawm-kar an hrut an hrut ṭhin a ni.⁶ Heng hunte hi tun aṭanga han thlir let chuan, lalte intihlal mai vanga an khua-leh-tuite zalenna ngai thei lo anga zuk bel palh mai a awl tawh a; chutiang chu ■ ni hauh lo va; lalten an khualehtuite ṭām hi an manganpui nasat ṭhinzia leh manganpui lo thei lo an nih avangin kum tawpa manganpui ngei tur tih hriat sa, thatchhiat vang ringawta thlawhhma kawng zawh bel peih lote hi chu lal pawhin an ngaimawb a, siamṭhat an tum hram hram ṭhin a ni: tun laite pawh hian heti taka sawrkar lakah chaw pek kan beisei si a nih chuan sawrkar hian mi thatchhia leh awm mai maite thunun dan khauh zawk siam sela, hnathawh loh theihlohna hmun, lo emaw huan emaw, khawl hman dan zirna hmun emaw siam sela, ṭhalai thatchhe tam tak hi chu siamṭhat theih an ni ngei ang tih a rinawm.

Tin, engemaw vanga ṭām deuh khua an lo awm pawhin hralh chhuak reng thei khua an awm ṭhin avangin Aizawl khawpui chāwm nan thingtlang aṭangin buhfai an rawn phur lut reng a, Nilaini leh Inrinni lek phei hi chuan Aizawl bazara hralh tur buhfai var ṭha duh duh thlan turin an rawn phur lut zung zung a, tuna Pu Buangthanga te kawt chho hmar lam phei kaihkuhl bang nei lo zawng zawng hnuaiah an ṭhu tlar pêt pût ṭhin a. Aizawl chheh vel nula no tak takte hian emping vum ther thurin an ṭhutpui nghek nghuk ṭhin, vai buh hmel hmuh tur a awm ngai reng reng lo.

Chutih lai chuan pawisa a la vâng bawk a, cheng khatin Piala no 30 duh duh thlan a ni ber a, chu chu tunlaia kan tehna Kg. 13 leh gram 200 hi a tling zân a ni. Cheng khat man buhfai chu keini kum 16 mi pawhin puan hlai taka kan ah theih tawk a ni a, rit kan ti hle thin a ni. Lamlian kawng dungah lah thingtlang buhfai hralh tur bawng pa thi lian pui pui awrhin an kal ri tlung tlung vek mai a; vai buh duhtawk hmuh loh vangin kan la nuar kawi ang tih rin ngaihna kan hre miah lo a ni. Kum 1940 hma lamah kha chuan thingtlang hmun hla kilkhawr deuh buh tamna hmunah chuan buhhum a la man hle a, cheng khata buhhum tin 9 lei tur a tam mai; kum 1935-ah khan khawthlang Phailengah zirtirtu hna thawk turin ka kal a, Pathian Ram zauna buh an thawh khawm chu leitu tur an hmu lova, Zawlbukah an chhûng hnuk mai a, Pathian thu awih lo hovin zu lâwm atan, cheng khatin phur 5(tin vum 15) zelin an lei thin. Chutih lai chuan khaw chhak lamah pawh buh a man hle a, Rs. 10/-a buh chhipzawn— phur 120 lei te pawh an awm e. Heng thute hi tunah chuan, thawnthu hlui, thil ni tak tak thei lo ni hialin, thangtharte tan; ngaih theih a ni ta.

Kum 1939-1945-ah Khawvel Indopui II-na a lo awm a, kum 1947-ah India ramin Independence a hmu a. Heng hunpui inher chhuak hian Mizoram eizawna leh sum-leh-pai dinhmun te, khawtlang nun thlengin a rawn khawih danglam ta vek a, amaherawhchu kum 1953 thleng khan, kum pangngaiah chuan, phai lam atanga vaibuh chawh luh a ni ngai lova; eizawna satliah atan mi tam zawk takin thlawhhma kawng an la zawh ber a; kum 1954 atang chiah khan briat thamin vai buhin Mizoram bazar a rawn keuzawn ve ta a ni.

India Independence china Mizoram buh ngah ber kum Record chu 1953 kum kha a ni a ; Bawrhsap risaa buh report an lak khawm atanga chhûtin Mizoram mihring zawng zawngin kum 1 leh thla 1 ei kan thlo chhuak a ni. Hei hi Mizoram kumkhaw buh ngah kum Record a ni tawh mai thei e. Kum 1 ei chhut dan chu, mi 1 tan buhum phur 10 kum 1 kham tur anga ngaih a ni thin a, chu chu a fa'in hapta 1-ah kg. 4½ vel tluk a ni ang.

Mautam a lo hnai tawh a, a boruakin minrawn chhem tan a; kum 1954-a Rawte tîm chuan hrik arawn nei tan a (chu chu sazuin a juan phah tihna a ni) pawltlaka buh report-ah chuan, thla 9½ (October thla chanve) thleng ci chauh kan thar a, mahse hnun tam takah buh hlui a tam avangin thingtlang a nghawng lo va, Aizawl khawpuiah erawh chuan, Mizo buhfai zuarho an tin deuh ta duak a ni.

Kum 1955-ah chuan kan han tung leh ngial na a, kum hmasa kan pha lo hret a, thla 9 leh ni 10 vel ci kan thar a.

Kum 1956-ah Phulrua a tîm leh ta chiam mai a, Mamit tlangdungah pheci chuan Phulraw tam avanga ramâr leh vahrit puan nasat thu ngawt lo chu sawi tur dang a leng niang lo a ni. Hei hian sazu arawn tipung zual sauh va, Mautam hnahruai, thlalera mi au rawl a lo ni ve ta. Kum tawp buh report a lo thleng a; thla 9 ci chiah kan thar a.

Kum 1957 Mautam a hnai a, khawi khawiah emaw mau tîm rah hmuh tur a awm tawh a, mah-

še Pathian malsawmsakna kan dawng a, thlawhhma lamah kan hmuilingil hle a, hmun thenkhatah sazu hnuhma lang mah se, kum a han tawp meuh chuan December thla chanve thleng ei kan thar thei a; hei hian kan hma lawka mau lo tam tur pawh min cbhan hle a ni. Kei ngei pawhin Tlawng dung atangin, Khamrang khaw tuhhum, tin 120 ka tawlh phah nghe nghe a ni.

Kum 1958-ah zet crawh chuan, Tam Do Pawl hotute bengah sazu puan nasat thu a thleng ngun hle mai; mau lah chu hawina lam a pangah a sen bing thliah thluah tawh mai a, heng mau rah hmun pan hian sazu an tawlh dul dul tan tawh a ni. Kum a han tawp a, Sazu kut kan tuar teh naa, tam inrin lawk kum a ni a, kan tang nasa bawk a, October thla pum banna khawp kan lo thar thelh a ni. Hei hi a cbhan chu, Tam Do Pawl leh Agriculture Department tangrualin sazu suat beihpui an thlak nasat vanga ni fakhat a; sazu tamna ramah chuan thlawhhma tin mai hi fur lai chuan sazu thi uih rimin a tuam vung vung mai a ni.

Kum 1959 Mautam Tam pui kum thlen kan huphurh tak chu a lo thleng ta a, luipui dung zawng zawng han thlir ila mau tam hmel lo chu hmuh tur pawh a awm tawh lo va, vahchap zau tak ang hian a ro veng vung mai a ni. Sazu pun chakzia lah chu phung velh an sawi chu neptê a ni mai a; an chaw tamna lam panin a tleh hian an tleh dül dül a ni ber mai a; Lungleng khaw mi Pu Sanga chuan, Tlangnuam atanga Lungleng pana tlai tawh taka a haw lain sazu kawng kan rapthlak tak a hmuh thu a sawi a; "Kawng chhak hmun tam tak atang hian a sur hian an lo sur thla zawih

zawih mai a, an han kal zawh meuh chuan nghal rual kawng kanna ang mai hian a kaw seng sung mai a ni," a ti. Vawi khat pawh, sazu rual tam pui hian fur lain Tlawng lui an hleuh kai duai duai mai a, an tam ngang a, an hleuh kai thei mai a, mahse fur tui tam lai na nâ nâ zawngin an lo inveng seng bik lo a ni ang chu, engmaw zat chuan an thih phah a, sazu thi ruang tam takin Bairabi khua a thleng a ni.

Sazu, chuti taka tam chuan an chaw duh ber mau rah chu an tlan ta char char a, an ei duh ber lai j hei chu a lainu a ni a; hetia mau rah an tlan hi August thla lamah chuan an ei zo thaw-khat ta mai a, keinin sazu tur (Zincphosphide) leh boruak rimchhia (Celphos leh Cynogas) kan neih theih ang anga kan han beih ngial rawhin kan hmanraw neihin a daih ta si lo va, tu khaw dip dal loh ang hrim hian kan thlawhhma an han suasam ta a. Kum tawpa buh report a lo thlen chuan February thla chanve thleng ei tur zawng kan lo thar hram e.

Kum 1960, kan ji leh puten a vur kum tia an lo sawi thin chu kan lo thleng ta a, bahra lai chungin vahsan kan han la tan ta phawt mai zawng a ni a. Pa rilamin thlawhhma an zauh tih takah thlawhhma kan la uar a, tifuh hle dawnin kan lang a, sazu pawh khan an chaw tha ber an ei zawh tawh avangin tampusi an tuar ve ta thung a, an thin a phâr a, an pul tan ve ta bawk a. Mahse khaw sân kum (khaw khen nasat kum tihna) a lo ni hlahu mai a, kan lo hal ram kangin tawp zai reng a rel ta lo va, Mizoram pum puia lova neih tlak ram tha chu kan tikang zo a ni ta hrim a, a pawl thui ngawt dawn zawng a nih hi !

Kan buh thar dan en kha chuan ril̄tama thih chiamna tur khawp kha a ni a ; mahse sawrkar hi a lo tha kher mai a, ram pāwn aṭangin buhfai maunds 561,244 leh ser 39 a rawn tawlh lut a, chu chu hnianghnarin kan lo ei thei a, buhfai man pawh a tam lēm lo va, maund 1 chu Rs 26-8-0 vel a ni ber. Tuna kan tehaa hman lai nena khaikhin chuan maund 1 chu kg. 37 vel hi a ni a ; Rs 26-8-0 chu, Rs 26.50 tluk a ni.

A vûr kum pawl tlaka buh report a lo thlen chuan, August thla manna chē chē kan lo thar a, Mizo thlengrui ngei maia Mizo buh dik tak mai kan han khawrh khu leh ta rum rum mai chu, chaw ei tui duh tak ■ ni.

Kum 1961-ah chuan thlawhhma lak kan han uar hle nâ a, kangfim ram vek kan neih tak avangin buh zung ei a lo tam ta a, a ṭo aṭangin kan che fuh lo ṭan a, a han vui chhun pawh a sisawp leh ta zel a, buh a hlawk lo va, kum tawpah buh thar report-ah chuan August thla manna khawp kan thar pha ta lo.

Kum 1962-ah pawh ṭhat lam aiin chhiat lam kan pan leh hret a ; July thla chanve man theihna che che chauh kan thar a.

Kum 1963-ah kan chhe leh hret a ; Junc thla tawp thleng ei chauh kan thar hram a ni.

Kum 1964-ah chuan ram a lo tui ta deuh va, thlawhhma lamah ṭan a na bawk a, July thla chanve thleng ei kan thar thei leh ta a, hma lam pan zel kan beisei.

Kum 1965-ah chuan kan ṭha ṭan hle mai, mi-hring pawh a khawtlangin kan hlim hle a, thlawh-



hma pawh kan siam ang tawh chuan a tha hle bawh a ; August thla manna chiah chiah kan thar a, buh thar rang leh thlai nen chuan vai buh ei vak lovin a khawsak theih ta.

Kum 1966-ah chuan tha tho takin thlawhhma kan la a, vahchap zau pui pui kan pho char ut mai a, lo hal chaka kan vei kan vei tavh nak alatin Zoram Buai Ropuin min nang ta rup mai a, thlawhhma kawng zawh tha hlei thcia ram kan awm ta lo va. Thlawhhma zauh leh ram buai chu a inkawp rem lo kher mai. Kan thlawhhuain a tuar ta reng a, kum tawp buh report an han dawn chuan March thla chanve thlang ei khawp pawh kan lo thar ta mang lo a ni. Mau tam kum ang bawh khân vai bulah kan innghat leh ta phawt mai a ni.

Kum 1967 a lo thar a, harsatna namen lo karah thahnemngai takin vahsân kan la a; mahse kum lak-lawh pawh sawi hman lovin khaw sawikhawm (village grouping) a lo ni leh ta a, chu chu P.P.V. an ti bawh a, a sapawnga a lamjum chu, Progressive Protected Village an ti a; mahni buh thlawhchihuahsa pawh vantlang buh a lo ni leh ta a, tin, grouping hi a rual vek lo va, a indawt zut a, chuvangin group tawhsate harsatna chu sawi loh, la group lohte tan pawh awm dan tur hriat a har ta hle mai a, eng tikah nge min khawm ve ang tih ngaichang tanga awm a ni ta bawh a, hei hian thlawhhma lak lamah a nghawng chhe nasa êm êm a ni. Theih ang ang chuan thlawhhma chu lak hram hram zel a ni a, kum tawpa pawl a han tlak meuh chuan buh report a lo kal a, thla hnih ei, Febuary thla tawp thlang ei chu kan lo thar ta hram a, a lawmawm hle zawk a ni.

Kum 1968 kum chu buaiin min chim hneh bawk a, kan tam Chiang ta char char ngei mai. Sawrkarin thlawhna hmangin hmun tam takah buhfai a thlak a, Aizawl khawpui chawm nan pawh Maubawk ram Reiek kawnga Lawipu hmun thlang mual dungah supply thlakna hmun buatsaih a ni a. September thla hi Aizawla buhfai van lai ber a ni a, buhfai to ber ni chuan Kg. 1 Rs. 12/- a ni a, hetiang hi thil awm dan anih avangin thlawhhma kan la tha thei lova. Kum a lo thar a, buh report a lo thlen chuan thla khat leh a chanve eizet chauh kan thar hram a ni. Hetiang harsatna kara thlawhhma lo la hram hram thei te hi an fakawm em em a ni. He kum hi Mizoram buai hnua tam nasat ber kum a ni a. Thingtlang lam harsatna avangin mi tam tak pawh Aizawl khawpuiah an tlân lut a ; chung zinga mi rilru nei leh taima zualte chu khawpuia mi ding chhuak leh mi hlawhtling tak an ni hlawm a ni.

Kum 1969-ah chuan, Grouping lam pawh an lo in sawhngghet ta deuhva, mahse tam a nasat hle zel avangin thlawhhma a zim hrim hrim a, pawl a lo tlak chuan thla 2½ ei chu kan thar thei ta ; a lawmawm hle mai.

Kum 1970 ah chuan thlawhhma lak lamah kan tang hle a, buh pawh a tha hle a, mahse November ni 12 leh 13 ah buh lak bun tak tak hmam Cyclone in Mizoram a han nuai ta chiam mai a, thar that-hnem fe tum nak alaiin buhvui a nuai til zo ta vek mai a ; thla 2 ei che che chauh kan thar thei ta a ni.

Kum 1971-ah chuan, pahovin, "tam fo mai a ninawm 'e," tiin thlawhhma an han zauh leh ta a ;

buai karah mah nise tan chu a lo sawt nge nge a ;
kum a tawp chuan thla 3½ ei zen zawn kan lo thar
thei ta a, hmasawn hlcach kan inngai a ni .

Kum 1972-ah chuan kangfim ramte pawh kha
a lo tui hle tawh a, tin, grouping avanga khua a
lo len tak avangin tun hmalama ram tha hla tak
taka neih phak loh te kha an nei pha ta a, chu-
vangin thlawhhma a ouvin buh pawh a tha hle
mai a, kum ■ han thar chuan thla 6 ei lai kan lo
thar leh thei ta a ni.

Kum 1973-ah chuan buaina lam pawh a lo
ziaawm chhawm ta a, thlawhhma kawng pawh tih-
dan pangngai ang deuh thawin kan lo zawh thei tan ta
a, kum tawpah chuan thla 7 ei theih kan thar a ni.

Kum 1974 a lo thar a, thlawhhma pawh tha
takin kan la thei a, hlo thlawh lai pawhin kan
tluang hle a ; pawl tlaka buh report a lo thlen
chuan thla 7½ ei kan thar thei a, thlai te nen
chuan ■ chet theih hle, vai buh ngena bengchheng
pawh a reh tan hle mai. Hetia buh thar a lo pun
takna chhan hi, khaw tam tak grouping atanga
mahni khaw hlui lama kirtan an kalsan ram, lo tui
leh tawh kha an neih leh tak vang a ni.

Kum 1975 lo thar chu lawm takin kan hmuak
thleng a, amaherawhchu Tripura lamah Râwthing
a tam tan a, sazu a puang nasa hle tih thuthang
chuan mi rilru a tithlaphang hle mai, mahse Mizo-
ramah a la kai chiah lova, chuvangin thla 8 ei kan
thar lohna chu tlemte chauh a ni. Thlawhhma
lamah hma kan sawn zel avangin kan lawm hle a ni.

Kum 1976 a lo thleng a, Thingtam kum a
hnai tih pawh kan hria a, thlawhhma lam buh

hmun uar aiin thlai hralh theih sazu ei loh tur lam ngaihtuabin sawhthing ching turin lo neitute fuih an ni a, thlawhhma lak lam chu kan uar vak lo a ni. Kan hlauhthawn ang ngciin Langkaih dung zawng zawng tih mai theihah Rawthing a lo tām ta a, Tripura lam atāngin sazu rual a lo lut ta hum hum mai a, hmun hrang hranga Rawthing lo tam tawh vanga sazu puang bawk nen, kan buai tan ta hle mai a ; mahse Rawthing tāmna lam hi khawthlang lam a nih deuh bik avangin a zia a la awm a, kum a han tawp chuan buh report a lo kal a, May thla kaina che che zawng kan lo la thar thei a.

Kum 1977 chu Thingam kum a ni ta a, sazu a puang nasa hle a; buh pawh a seh ta duai duai mai a, ram tinah a ro veng vung mai a, buh chin lam kha kan uar vak lo a nih kha. Pawtlakah chuan buh report a lo thlen chuan thla 2 leh ni 10 ei zawng kan la thar thei hram a. Kum 1977-ah chuan lo neitute hnenah buh ching lova, sawhthing ching zawk turin fuih an ni a, sawhthing chinna turin Loan Rs 2,550,000 pek an ni. Sawhthing lam kan thar tam hle mai a, a leituten an lei seng ta si lo va, lamlian kamah maund sang tam tak chu a riral zo ta a ni. Sawhthing kan thar te hi man pangngai deuh chuan hralh thei ila kan mangang vak lo vang.

Kum 1978 hei hi Thingam vur kum tur a ni a, mahse thlawhhma lak lamah kan inthlahdah lak-lawh deuh avangin kan buh vum a sang lo hle a ni. Kum a lo tawp a, buh report kan han hriat chuan thla 3½ ei zawng kan thar hram a ni.

Kum 1979-ah chuan thlawhhma lak lam kan uar leh deuh va, ruahtui tlak dan pawh duhthusam a

ni a, a thlawh hun lai atangin kan hlim a, kum tawp thlengin kan lawm, chho ta zel a; kum tawpa buh report-ah chuan thla 7 ei kan thlo chhuak tih kan hria.

Kum 1980 a lo her chhuak a, kan ram lo tui deuh tawh kha kan chen da tan leh tawh a, miin thlawhhma neih lam aiin sum hmuhna dang an ngaihtuah zawk a, khawui lama pem kan la uar zel bawk a, buh thar lamah kan tlahniam tan leh ta a; kum tawpah chuan thla 3½ ei chauh kan thar a ni.

Kum 1981-ah chuan khaw awm danin a zir bawk a, thlawhhma lamah kan tluang leh deuh va, thla 5½ ei kan thlo chhuak a ni.

Kum 1982-ah chuan kan tla hniam leh ta daih mai a, thla 3½ ei chauh kan thlo chhuak a.

He mi kum atang chiah hian People's Conference Party sorkar chuan, Mizoram buh-leh-bala in-todelh tura Beihpui kum tanna atan a puang a.

Kum 1983-ah chuan kan tang nasa ta hle a, sorkar pawhin buh ngah chawimawina pawh a nei nasa hle a, kum tawpah chuan thla 4 ei chang chang kan thar a.

Kum 1984-ah chuan hma kan sawn leh hret a, leilet lamah mitui an tung hret hret zel a, kum a han tawp chuan thla 4½ ei kan thlo chhuak a ni.

Kum 1985-ah pawh hma kan sawn hret a, thla 4½ ei kan thar thei a ni. Mizoramin buh-leh-bala in-todelh tumna kan neih chhoh zel avangin a lawmawm hle.

Kum 1986 lamah erawh chuan tlang ram lo neih (Jhuming Cultivation) thlak tura beihpui thlak tan a ni a, chuti chungin thla 5 ei buh kan la thar thei a, a lawmawm hle a ni.

Kum 1987-ah Mizo National Front (MNF) sor-kar a lo ding ve ta thung a, ani chuan kum 3 chhunga Mizoram buh-leh-bala intodelh turin program lian tak a ruahman leh ve ta thung a, bulldozer leh tractor rual hmanga leileta siam theih ram zawng zawng lo ngheta siam a tum a ni. A blawhtlin theih chuan Mizoram tan a lawmawm em em ang.

Mizote hian tunhma lam chuan pawisa deh-chhuahna dang kan nei lo va, kawng engkima kan sumhnar rinpui ber chu kan buh thlawhchhuah hi a ni a, chuvangin chhungkaw kum khat kham tur chu, mi pakhat tan phur 10 zel ni tura ngaih a ni. Amaherawhchu tunah chuan pawisa lakluhna a lo tam ta a, chu lo rengah chaw vawi 3 ei thin mi tam zawk tak khan chaw vawi hnih chauh kan ei tawh a. kan buh thar hi tam lem lo mah se, vai buh nen chuan buhchangrum eiin kum kan vei thei ta zel a ni. Hetih lai hian, kan buh thlawh chhuah leh ram pawn lam atanga kan lakluh tam tak hi zu sak nan a riral reng avangin, kan khawsak thiam zelna pawh hi a sawt tur angin a sawt thei lo a ni.

BUNG III.

KUM 1959-A MAU TAM TUR UR LAWKNA LEH THIL THLENG PAWIMAWHITE.

Mizoram chuan a dan pangngaiin thlawhhma kawng a zawh zel a, mahse mipui rilruah ngaih that lohna ruk a awm tlat a ni. Chu chu thlasik anga khêl lo, Mautam Tampung lo thleng leh tur chu a ni a. Engtin nge kan tih tak ang le ?

1. Tam Do Beirual Pawl (The Anti-Famine Campaign Organisation) a ding.

Tam Do Pawl kan tih hian ni tam zawk hi chuan, chu chu eng pawl nge ? an ti tawh mai ang. Mi thenkhat, kum 50 pel, chinchang hre deuh erawh chuan, "E, kum 1959 Mautam Tampung thlen dawna mipui rilama thi mai tur chhan tuma pawl ding, miin, 'Pawl tha ber' an lo tih thin, ei leh bar, khawsak rel dan tha nei tura min kai-hruaitu pawl kha a nih chu," an la ti thei ang.

Hmanlai chuan Mizoram hi ei leh bara into-delh ram kan ni a, khaw khat a lo pachhiat deuh pawhin khaw dang buh nei deuh zawk hnenah veh-bur khawnin leh a remchanna hmun hmunah pur phurin thlai nena tângin buh thar an man thei zel a. Tampung hmingthang Thingtam leh Mautam te meuh a thlen erawh chuan sawrkarin vai buh a tawh chhuahsak thin a ni.

Kum 1953 kha Mizoram hausak tawntaw kum hnahnung ber a ni a ; ram pumpui thar chawh rualin kum khatah mi pakhatin phur 10 kham tawka chhutin, thla 13 ei kan thar a ; chutih lai chuan buh hlui ngah fe fe khua an lo tam bawk a,

a nuam teh asin. Amaherawhchu Indopui II-na a lo reh tawh a, miin sumdawn an ngaihtuah tan a ; Indopui II-na hnehna kaihhruai indo zawha ram siam that hna (Post War Reconstuction Schemes) ruahmanna chuan, kawng tha zawk sial te, sikul tha zawk leh tam zawk tihpun te, sawrkar hna tihpun te a rawn chhawp chhuak ta a. Kum 1947-a India ramin Independence a lo neih tak bawk avang-in kawlawm leh thluak hmanga eizawn dan kawng a lo piang chhuak ta ur ur a ni. Sikul ■ pun tak avang khan, thalai ramtang rualin tuthlawh vawn lai dahin lehkhahu an zakzeh ta zawk a, nalh tak taka inchciin, ahmei apain Middle leh High Sikul kawngah an liam ta dul dul mai a, buh zem lam a phai tial tial a, zem dâp kan that hnam a, kan kual sang leh ta ngai lo a ni.

India-in Independence a hmuh hnu kum 10 velah tampusi hmingthang Mautam tam a lo thleng leh ngei dawn tih mi pangngai chin chuan hriat theuh ■ ni a. Hetih laia Zoram mipui dinhmun chu, in lam leh ram lamah khawsak a pan hle tawh a, kum 1 chetsualah chhe rup thei kan ni a ; kalkawngte lah chu a chhe si. Kan motor kawng neih chhun Aizawl leh Silchar inkar kawng meuh pawh kawrte dung zawh ang mai a ni a. Aizawl atanga Silchar chu ni hnih kal a ni ber mai ; tih-sual deuh chhang chuan, kea kal te nen thlen rual a ni deuh fo mai. Kea kal hian ni 4-ah Silchar an ban thei hram thin. -

Mautam dawn chuan mihring kan thahnem ve fe tawh a, khawchhiar hmasak ber atanga mihring kan pun dan i han thlir lawk teh ang. Kum 1911 ah mihring 91,204 a ni. 1951-ah chuan 196,202

kan tling tawh a, 1961-ah chuan 200,000 kan pel daih tawh ang tih a rin theih a, mihring heti zozai zinga a tam zawk tak chhuanchhama, mei alh mai ena kan awm huna a raphlak dan tut ngaih-tuahin, chhungkaw chawmtu ber tan chuan beng sika, mutmu pawh tuah theih tawh loh hial awm a ni a; mahse mipui rilruah politics thil mai lo chu thil dang a leng lo. Mautam lah chu a kum telin a lo hnai hrut hrut zel si. Kum 10 lo liam a ni tawh lo vang.

He lehkhahu ziaktu ngei pawh hi a chhang-chhiat vanglai a ni a, an la piang zel bawk si a; amah anga chhangchhia, a retheih anga rethci vete, rethei zawk mahte pawh an awm ve ngei ang tih a rinawm a. Heng Mizo mipui dinhmun han thlir hian kum 10 chhunga inbuatsaihna leh inzirtirna hun tha a awm beiseiin kum 1951 July ni 21-ah, Presbyterian Church Girls' School-ah he lehkhahu ziaktu kaihhruai (organised) in Tam Do Beirual Pawl chu din a lo ni ta a ni.

He pawl hian politics lamah inhnammawihna engmah a nei lo va, nei tura din a ni bawk hek lo. Sakhaw lamah pawl pawl (denomination) tlawh-chhan bik a nei bawk hek lo. Mizoram Tampui mitthi laka chhan tura inpe peih, thiamna leh pawimawhna nei apiang chu he pawl din tur hian sawm khawm an ni a. Pawl din tura lo kal khawmte chu, chutih laia an nihna theuh nen han tar chhuak ila:— Pu Lalrawia, M.L.A. Zarkawt; Pu Dahrawka, Vety Doctor; Pu Pachhunga, dawrkai, Dawrpui; Pu Rosema, Mission Veng; Pu H. Khuma, M.D.C. Dawrpui; Pu Philipa, Compounder, Mission Veng; Pu Chalhuna, Synod Clerk,

Mission Veng ; Pu Chawngnhuaia, Sub. Court member, Kulikawn ; Rev. Liangkhaia, Pastor ; Pu C. Rokhuma, Organiser te hi an ni.

He pawl thar lo ding ta hi, a thil tum leh a kal zel dan tur Zoram pumah an han puang chhuak ta ur ur mai a ; chutah zet zawng Mizorama 'KEI' ka ni inti tham deuh dcuhte chuan a tul ang anga thawhpui an hnial lohzia an han puang ta zung zung mai baw k a ; chutih laia Mizoram bawrsap, Pu Barkataki, Superintendent of Lushai Hills tapchhak zawl pawh a nghawr nghing phak a ni ang, hetiang hian Organising Secretary hnenah lehkha a rawn thawn a, "Eng hunah pawh min mamawh phawt chuan in tan ka inpeih reng e, (My Services will at all times be available)" tiin. Hei chang hi a ni hleinem, Lunglei bawrsap (SDO) pawhin, "Lunglei Bial Tam Do Pawl kan din ve theih nan a kaihhruaina min rawn thawn ve thuai tch u," tiin a rawn ngen baw k a. Lunglei bial khua zawng zawng daih turin kaihhruaina pamphlet an thawn ta baw k a ; Tam Do Pawl Sub-Headquarters hial a ding ve a ni.

Chutia pawl lian tak mai a lo din tak avang chuan, rampum huap Komiti lian tak, mi chitin huap zo turin din a lo tul ta a ; Zoram mipui, Tampul laka chhan tura tha leh sum pawh a tul ang anga sen huam Komiti chu din a ni leh ta a, chung mite chu :-

Pu Lafmawia, B.A;M.L.A. Chairman,
 Pu H.Khuma, M.D.C. Vice Chairman,
 Pu C.Rokhuma, (founder) Organising Secretary,
 Pu Pachhunga, Treasurer,
 Pu Lalbiaka, B.A. Asst. Secretary,

Pu Lalsiama, Financial Secretary,	
Pu Lalchungnunga, B.A.,B.T;D.I.S. Com. member	
Pu Vanthuama, B.Sc (Agri) D.A.O.	do.
Pu Zokhuma, Vety. Officer,	do.
Pu Lalbuaia, M.L.A.	do.
Pi Lalziki, B.A;M.Ed. Principal, B.T.C	do.
Pi Hmingliani, President M.H.T.	do.
Pu Lalrema, M.A.P.E.O. (Project Officer)	do.
Pu Ch.Saprawnga, C.E.M	do.
Pu Vanchuanga, Judicial Officer,	
District Court,	do.
Pu Chawngnhuaia, Ex-J.O.	do.
Pu Ch.Chhunga, President, Mizo Union.	do.
Rev. Liangkhaia,	do.
Pu Vankhuma, Hd.Master, B.M.E.School,	do.
Pu Chalhnuna,	do.
Pu Philipa	do.
Pu Chawnga, Khatla	do.
Pu Ch.Ngura, Chief of Durtlang,	do.
Pu Siamhnuna, Circle Officer,	do.
Pu Vawmphunga, Hlimen,	do.
Pu Chawngzika, Manager, L.P.Press,	do.

Pu Barkataki, Superintendent Lushai Hills pawh
chu Ex-Officio anga a tul ang hun huna sawm
theih a nih chu.

Heti taka thla timuang tham pawl a han din
chinah chuan, mipui kaihhruai hna a intan nghal
a. Chanchinbu tin maiah thu benglut tak tak leh
inkaihhraina thu tha tak tak a chhuak ur ur bawk
a, sazu tan tak pawh a lungngaihthlak ang chu.

Inkaihruai hna :

Mipui kaihruai turin thupui hlawn lian¹ pathum
siam a ni pháwt a.

1. Hunbi neia Tampung tla thin leh tam dang laka
inven dan thiam.
2. Englai pawha ei tur tam zawk leh tha zawk
neih theihna kawng zawn.
3. Ei rel thiam tura inzirtir, tihte hi a ni.

Heng thil tih tum kawng thum lian pui pui
tihlawhtling tur hian tih tur chi hrang 12 ruat a ni
leh a. Chungte chu :—

- 1) Inthurual leh tlachham intanpui tawwna.
- 2) Thlawhlhma lak thua hmasawwna zawn.
- 3) Huan thlai ei theih lam chin uar.
- 4) Thlawhhma leh huan thlai tichhe theitu tihrem.
- 5) Khaw kar kawng tihthat.
- 6) Puak phur thei tura ran zirtir uar.
- 7) Buh ei tur zu-a sak tihnep.
- 8) Chhung tinia mahni ei tawk rel thiam.
- 9) Ram khek leh ren thiam.
- 10) Sam leh pai lam deh dan thiam.
- 11) Ei tur buh leh bal khawl that.
- 12) Sawrkar nena tanhona.

Heng tih tur 12 tihlawhtling tur hian Tam Do
; Pawl chu a tang ta sauh sauh mai a ; sawrkar lah
a inhawng baw^a a pisa peng pakhat ang majin
lehkha thawn pawimawh tak takin Tam Do Pawl
Pisa a deng^a ta zut zut mai a ni.

Kum 1952 September thla ni 2-ah chuan, nu-
hovin chhungkaw ei tawk chaw chhum an thiam
loh em avanga zirtirna pamphlet No. A, chu khaw

jinah an thawn chhuak ta chum chuana; chu
chu puipunna apianga an lo chhiar thin turin
khaw chhung hotu emaw, Tam Do Pawl Branch-ah
emaw, thawn chhuah a ni a. Chu chu nuhovin
eirel bawl an thiam phah thu khaw tam tak tlang-
in kan dawng.

Kum 1953 July ni 17-ah, Buh chauh ni lo,
kan ram mai maia kan neih, kan thlaite jawh hi,
chaw tha tak a ni vek tih entir nan, Boys M.E.
School-ah Thlai Ruai Ropui kan han theh ta mai
chu Aizawl khawpui chhunga milian tha tha, 1st.
Assam Rifle Commandent thlengin, bawhsap te
nen kan sawm vek a, buh tel miah lovin - balhla
pumchhum te, pangbal chhang te, vaimim te, alu
leh sa hersawm chawhpawh te, iskut leh fanghma
te kan hmang ber a; a cite chuan ropui an tiin,
tui ti tak leh puar takin an ci hlavm a ni. Sap
pawhin tui an ti khawp mai. Chutah chut Pu
Sainghingan thu tlem a sawi ve a, "He pawl hian
Mizoram tam lakah a la chhan ngei ang tih ka
ring a ni," a ti a. A hnu hun kal zel kan thlirin
a sawi dik hle reng a ni. Khatiang thil kha tun-
laia M.H.I.P. te hian ti fo thei sela a inhmeh hle ang.

Mautam a hnai tual tual a, miten, lo l-mah
hlawhchham hun thlong ngei dawna an rin avengin
thlawhhma lak lam an ngaihtuah tial tial a; Indo-
pui II na kuangbang zutin hausakna kawng an
zawng nasa ta mai a, chu chu Tam Do Pawl
pawhin a fuihna pakhat a ni reng a ni. Sumdawng-
tute chuan India ram leh Burma kar tawnin sum-
dawn an intihhmuh a, an vak huai huai mai a,
kan binabak kha zawng a ko hle na a, sum an
neih na na na chuan a to a to pawhin an la lei

thei em ang chu. Heng sumdawngtu tam tak zinga mi hi tuna kan Mizorama a hausa ber berte hi an ni ta zel reng a ni.

Kum 1954 lamah chuan, Rawte a lo tam ta phawt mai a, mau rah ang chiaha rah, maitamtawh rah lian vantlang tiat zum perh pawrh a ni a. Hei hian sazu pawh a tipung tan a; ram pum pui ngaihtuah chuan chhiatpui tham chu a ni lo. Hmun thenkhatah tam hmahruai a lo lang tan bawh. Khuangthing lamah te khauvin buh to hlim a rawtsak a, hei hian mi rilru a thawng tan hle mai.

Tam Do Pawl chuan Tam tak thlen huna chawa hman turin, Mizoram pumah balhla hmun theh run-pui siam tulin a hria a. Khaw tinah balhla hmun zau tawh pe theuh turin, Chief Executive Member hnenah ngenna a siam a, a lo remti a, khaw tinah balhla hmun an theh ta hum hum mai a ni. Aizawla veng pakhat, Maubawkah phei chuan, tam inrinlawk nan ram zau tak mai District Council-in a pe a, Tam Do Huan an ti ta nghe nghe a, an hotute an phurin an rel thiam bawh a, tun thlengin (1988) chhungkaw engemaw zat chuan hna dang khawih lovin ei zawn nana rinrawlah an la hmang ta zel a ni. Kan tifuh hle mai.

Tin, Tam Do Pawl ziaktu (Pu C. Rokhuma) huan chu thil enchhinna (Experimental Centre) ah siamin Pangbal leh Kawlbahra chi a thlawna sem chhuahna hmun atan an hmang a, thlaichi tam tak an sem chhuak a ni.

Kan hriat theuh angin Mizoram chu tiang ram a ni a, khaw kar kawngte pawh a chhe hle a, khaw tinin an ram chhung khaw kar kawngte hna-

tlangin hlawh nei lovin an sat thin a ni a, khaw te deuh kar kawng nei thui tan chuan kawng sah chu hautak zet mai a ni a, mahse mahni khaw mawi tawh chuan an sat thei theuh mai. Ran puakphur chhawr theihna tur erawh chuan a harsa thei hle a ni. Tin, Indopui II-na zawh atang chuan motor-in Mizoram a rawn rap ve tawh a, Mautam lo thleng turah chuan, khaw pawimawh deuh deuh chu Jeep kal theihna tala siam ni sela tih chu Tam Do Pawl duh dan a ni. He hna hi chu khaw khat hnatlang maia tih hleih theih a ni dawn lo va; kan buh zawng zawng sazuin a seh fal vek hunah vai buh phurin kan tawh dul dul mai dawn si a; chuvangin Jeep kal theih lohnaah pawh ran puak phur chhawr theihna khaw tin kar kawng siam a tul a ni. Hei chang hi a ni hlei nem, thlawhna tumhmun pawh pahnih tal buatsaih ni se kan duh bawh a.

Vanneihthlak takin kum 1954 May ni 25-ah Assam Supply Minister Aizawlah a lo zin a; sarket (circuit) banglaah a thleng a; chutah chuan Tam Do Pawlin an thil tum leh mau a tam tur thu urhsun takin a hrilh a. Mautam tam a nasat turzia leh sawrkarin a lo hriat lawka inbuatsaihna a lo siam lawk pawh Tam Do Pawl chuan a beisei a ni. Mahse Minister chu a meng phawh ta mai a, "Chutiingin kum 1960-ah mau a tam ang a, sazuin buh a seh zo vang, sazu nasa takin a puang ang, tih chu thil awm thei a ni lo, tunlain chutiang thil chu a awm thei tawh lo vang, chu chu rin dan a, (superstition) a nih chu," a lo ti ta tlat mai a, rei fe kan inhnial ta zawh a. A tawpah zawng, "Chutiang a lo thleng a nih pawhin rilamin kan

dah hauh lo vang che u," tiin tawngkam tha takin min thlah liam ta tho va, mawl kan inti tawn-awm hle mai.

Kawng siam that lamah chuan sawrkarin kan thu kha tha a ti em em a, mipui lam an phur baw a, sawrkar chuan, vangtlang inhlawhfakna turin Test, Relief a siam a, ram tinah Jeep kawng an lai ta tlut tlut mai a, tun thleng hian ramhnuai pilril hmun tam takah Jeep kawng tawl hmuah tur a la awm a ni.

Sazu puan tur thuah chuan ■ hun tak a la thleng lo baw a, Mizo zingah ngei pawh inhnialna a awm zel a; thenkhatin a puangin an ring a, thenkhat erawh chuan, hmanlai angin mau hmun pawh a tam tawh lo va, ram a bua tawh zawk baw a, ram pum huapa thlawhhma tichhe thei khawp chuan a puang tawh lo vang, an ti tlat reng a ni.

Mizo District Council erawh kha chuan, kan thu kan hla an ngai pawimawh a, tam pawh lo thleng ngei tur leh sazu pawh lo puang leh ngei turin a ring ve a, Agriculture Department pawhin sazu suat nan sazu tur. (Zincphosphide), te lam an chah chhuak a, kon han hmang tan a, sakei nghal deuh leh chinghne rual hmun tina bawng leh ran dang suat thin pawh chu kan han suat rem tan hle a; in tam leh ram lamah sazu pawh kan suat ngahauh ngahauh baw a, a tangkai dawn hlein kan hrai a. Amaherawhchu chutih lai chuan, Tam Do Pawl hminga sazu tur lo zuar leh mi ran chung a tur, thatzia lo entir ta mai te an awm ta a, mi-hring chena lo hrai ti tihte pawh awm dawnin a lang ta a; chu chuan District Council beng a

thleng ta hlah mai a, vanduaithlak takin, kum 1954 kum tir lama District Council thu khawm chuan, "Tun chinah sazu tur hman tawh loh tur, Agriculture Department-in a chah thlensa pawh thawn kir leh vek tur," a ti ta bur mai a. Sazu tan chuan lawm avanga bawp beng thleng thlenga khaina tlak thu tha a thleng ve ta thung a ni.

He District Council thu tihtluk pawimawh tak mai hi Tam Do Pawlin engtin ngai ang maw! Tam Do Pawl hrik a thak ve ta thung a; tur tluka sazu suatna hmanraw tha a awm si lo va; mautam sazu nawlpui chhiarsen loh thlipui anga lo thawk tur chu thangchep leh mangkhawnga han thah sen rual tur a ni dawn em ni?

Tam Do Pawl hruaitute chu an vir leh ta vat vat mai a; Kum 1954 May thlaa District Council thukhawmah chuan, kum bula an thu lo pass tawh phelh lehna thu-Amendment Bill an tih chu, Tam Do Pawl hotute zinga District Council member te hmangin an thehlut leh ta a ni. Hetih lai hian Agriculture hotute hnenah sazu tur lo thawn kir lo hram turin ngen a ni bawk a, anni pawhin an la vawng tha zel a. Council thutkhawm hlan a nghahhlelhawm hle mai a, a huphurhawm hle bawk a. Hun ruat angin May thla Nipui Rorel chu a lo thleng ta ngei a, chutah chuan puluttu Pu H. Khuma chuan thiam takin, "Sazu tur hman khapna kha kan pass tawh ngei mai a, mahse kan hmabak han thlir hian tur tluka sazu dan theihna hmanrua kan nei hauh lo va, he thil hi kan sut leh loh chuan, sazu avanga tampui mitthi pawh lo thleng sela, keini ram roreltu, District Council hi a mawhphurtu kan ni ngei dawn a, chu chu kan huam em? Kan

huam lo a nih chuan, tlawm leh zahah la lovin, thut khawm hmasaka kah rorel kha thiat leh ka rawt a ni. Tin, sazu tur hman chungchang hi thil pawimawh tak a ni reng a, a mawhpur turin Tam Do Beirual Pawl chu a inpeih reng a, a hman danah he pawl mawhpurhna hnuaiah dah ila; Sazu tur kha kaihhruaina hnuaiah hman zawm ni leh rawh se, tiin kan thu hmasa kha i siam tha leh ang u," a han ti a. Tam Do Pawl hotute chuan rorel lai chu an lo thlir reng bawk a. Council Chairman-in hnialtu a han zawng thin a; a huphurhawm tehlul nen pakhat mahin a hnial zawngin thu an sawi lo va; tluang takin hman leh theihna thu chu an titlu leh ta a ni. A lawmawm ngawt mai. District Council-in a phal leh chhan ang ngei khan, Tam Do Pawl chuan Mizoram pumpuia hman turin, khaw tinah Sazu Tur Komiti siam turin thu a chhuah a, Village Council President hovin tur komiti siam dan te, tur hman dan te, tur vawngtu tur mi rinawm ruat tur leh tur bawm talaa kalh tlat, a chabi vawngtu mi hran, tih thlengin ziaka a lema entirna awm vek pamphlet chu sawrkarin a chhuah-sak ta ur ur bawk a. Sazu tur chu tha tak leh him taka hman zui a ni leh ta a ni.

BUNG IV

THIL HRIAT CHIAN TUMA BEIHNA— RESEARCH HNA TAN A NI.

Thil tam tak tawh tur kan nei a, ðhangtharte hnena sawi chhawn tur pawh tam tak a la awm ang a, chungte chu rin thu mai maia ðhangtharin an la sawi ðhin loh nan ngun tak leh tih takzeta enchhin hna chu Tam Do Pawlin a buatsaih a.

A ni telin Mautam a hnai a, a hmahruai Phulraw tâmin zu-va a tipung a. Ramar leh vahrit rual maupui hmunah an tawlh dul dul a, zanah ram han kal ila, ram tinah sazu chaw zawng an inseh chik nawk nawk a; hei hian Tam Do Pawl a nawr hmanhmawh ta hle mai.

Hmanlaia Thing leh Mau a lo tam khan hun danglam tak a thleng a. Pangang leh bawkbawn no chenin sazuah a chang ðhin a ni, an lo ti a. Chu chu kan awih emaw, awih lo emaw, fiah turin hun rei takin min daidang ta si a, an lo ti a nih pawhin an ti a ni mai a, eng ang pawhin fing ila, kan hnial thei tawh lo va, kan dub leh kan awih ang a, kan duh leh kan awih lo ang a, hnial turin tumah an awm tawh bawh hek lo. Chuvangin tunlai ðhangthar an changkan hnua khatiang ringawta Mautam thlah liam leh mai chu Tam Do Pawlin a duh ta lo a ni.

He enchhinna (Research) bul tum tur hian, he pawl dintu ngei, Pu C. Rokhuma chu ama in leh lo a huan ramah ngei he enchhinna leh finfiahna hna hi lo thawk zel turin Tam Do Pawl komiti lian chuan kum 1954 aṭangin a ruat a. Komiti

ruat angin enchhin hna chu tan a ni ta a. Heng-te hi an thil hmuh chhuah chu a ni :—

1. Buhfai a tiak thei :

Research beih hmasak ber chu, Pu H. Vanthuama, District Agriculture Officer, rawtna angin, ni 29.6.1954-ah Mizo buhfai pangngai tuh chhin a ni a, a lo to thei nameuh mai a, ngun taka enkawl zui zel a ni a. November ni 23-ah a hmin.

2. Sazu khawi :

Eng vangin nge mautam laia sazu a puan vak vak thin tih hre chhuak turin, kum 1955 July thla atangin sazu khawi tan a ni a, buh pangngaia chawm leh mau rah hmasa leh rawte raha chawm bawm hranah khawi a ni.

Chuta kan thil briat chbuahte :

- 1) Sazu hian thlatin no a nei thei a, a chang chuan ni 28 lekah no a nei thei.
- 2) Sazu no chuan ni 6 a tlin hmain hmul a nei lo.
- 3) Sazu no chu ni 13 hmin a meng lo, a mit a ping tlat a ni.
- 4) Sazu no hi a pain chaw atan a hmang.
- 5) Sazu hian dan naranin vawi khatah no 4—12 thlengin a nei thei a, a chang chuan chu aia tam pawh a nei thei.
- 6) Sazu chu hmangaihna ngah, mahni chipui tawh-phawt chu khawia mi pawh ni sela, inngcih taka awmho dial dial thei an ni. An ril a tam chuan an zinga mi an ei mai thin a, mahse inngcih loh phah nan leh inhauh phah nan an hmang lo.

- 7) Kum bulah sazu nupain no 7, a nu 4 leh a pa 3 nei sela, an thlahte pakhat mah thi lo sela, thlatin no an neih ziah avangin kum tawpah an thlah pung zel chu 14548 lai a tling thei ang.
- 8) Ram sazu hian mau rah a ngeih em em a, a chaw duhzawng tak a ni a, mau rah duhtawk ei tur an neih chuan sa châkna an nei lo va, a pain a pui no a ei sak ngai lo va, a dang pawh an in-ei ngai lo.
- 9) Mautam laia sazu puan vakna chlian chu, mau rah an ngeih avangin an inthlah pung chak a, a nuin a no a hrinin a pain a eisak lo va, awlsam takin hnawmhawwk awmna apiangah a nuin no a nei mai mai thin a, chuvangin an pung ta chiam thin a. An chaw duh ber leh ngeih ber mau rah ■ awm lok velch an taksa a cher a, thisen an tlachham a, an thin (liver)-ah natna a lo awm thuai a, an thi leh mai thin a ; chuvangin an rem leh duak thin a ni.
- 10) Sazu hian chaw duh tawk a tlan chuan minute 15 zelah ek tum khat e chhuak zel ang a ni.
- 11) Sazu hi mi inngeih tak an nih avangin a huhova thil tih an thiam em em a, chuvangin mautam lai pawhin an chaw, mau rah leh buh awmna lam panin a rualin, sang tam tak pawl pawla insiamin thlipui angin an thawk thin a ni.

Mautam laia sazu pawikhawih deuh deuh te :

1. Chawm : Hei hi hmanlai atangin, mautam lai leh thingtam laia sazu rual hruaitu, vawkzel (hei li Mizo vawk no nei thei tir sawina a ni) tia an tih

thin chu a ni a; chuti ang chu 1977 Thingtam lai khan chhim lamah Diltlang khuaah thah a ni a, sazu chu a chal a rang a, a mei a var vek bawk a, a taksa leh a pian phung chu sazu pangngai ang chiaah a ni.

Hetiang sazu lian chanchin hi pi pute pawhin, "Thingtam leh Mautam lai chuan sazu rual zingah a hruaitu atan an tel thin a ni," an ti reng a; chuvangin a lo awm ngei zawng a ni e.

Tripura rama Pastor, Pu Chawna, kum 80 vel lai mi chuan, "Ka naupan lain ka pain, Thingtam leh Mautam lai chuan sazu rual zingah hian a hruaitu sazu lian pui vawk tiat dawn lai hi a tel thin a, a chal a rang a, a hming chu 'Chawm' an ti a," tiin min lo hrilh tawh a. "Kum 1959 Mautam vel lai khan ka Tuikuk bial fanna kawngah luidungah hian sazu hniak a maka maka tam ka hmu a, chumi zingah chuan sazu hniak lian pui ka hmu tel a, ka naupan laia ka pa'n min lo hrilh thin, Chawm a tih kha a nih ka ring," tiin min hrilh bawk. Chuvangin he sazu lian hming hi Chawm ka ti ve mai a ni. Phung lian hming Chawm an tih nen a rik dan a inang a ni.

2. Zuhrei leh Tampui :

He sazu chi hnih hi Mizoram sazu lian eng hun pawha hmuh theih an ni a. Tampui hi ram ngawpui lamah a cheng a, huhrei aiin a lian thei a, a hmuh rawng chu a buang a ni. Zuhrei erawh chu a hmuh rawng dumpawl dal deu' a ni a. A naran chu a len lam a inang a ni. Mautam lai khan buh sehtu zingah a chimawm ber te an ni. An nih dan tlangpui—

Taksa sei zawng — Inches 8½ (cm 21)

A mei Inches 9 (cm 22½)

A awm len zawng—Inches 5 vet tawk (cm 12½)

A rih zawng—350 grms. A ril leh pumpui zawng
zawng rih zawng 50 grms.

A ril sei zawng—ft. 6 inches 7

Hnute 10 a nei a—a dulah 4, a âwmah 6 a awm.

No 10 a nei thei.

3. Zuchang :

Zuchang kan tih hi rama cheng sazu dul var hi a
ni a ; Mautam lai pawhin a pung tam ber a ni thin.

A puitling than kin chu—

A taksa sei zawng -inches 7½

A mei sei zawng=inches 8½

A awm vet tawk—4 inches.

Hnute 12 a nei a, a dulah 6, a âwmah 6 a nei. Kum
1959 Mautam lai khan hnute 13 nei kan man a, a
13-na chu a nghawng bulah a awm. No 13 a nei
thei tihna a ni.

A rih zawng — grams 152

A ril bawr rih zawng — grams 28

A ril sei zawng = ft. 4 leh inches 9½

4. Nawizel :

Hei hi sazu t^h chi, ina za-tê kan tih ang deuh hi
a ni a. Mautam lai chuan inah leh ram lamah
a puang nasa ve em em a ni.

A taksa sei zawng inches 3 vel lek a ni.

A mei pawh amah aiin a sei zawk mah a ni.

Sazu chanchin kan zir laf hian Mautam laia a
a puan chhan ber mau ruh chanchin hi han thlir
ila a inhmeh hlein ka ring ; chuangin kan hriat
theih chin ang ang chu han tar chhuak ila.

Mau rah hi engge ni ?

Heta kan sawi tur mau hi, Mizovin, mautak kan tih (melacana bombusoides) hi a ni a. Mautâm avanga sazu lo puan chhan hre turin Forest Research Institute, Dehra Dun-ah mau rah tam tawh thawn thlak a ni a. Mau rah atanga an thil hmuh chu hetiang hi a ni :—

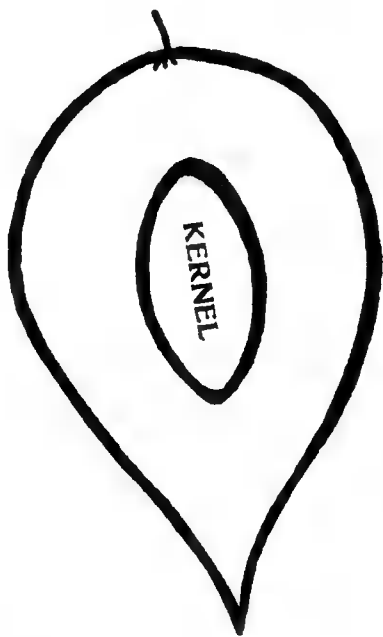
1. Starch (on zeromoisture basis) 50.290%
2. Proteins 11.556%
3. Fat 0.231%
4. Ash 3.030%
5. Moisture after sundrying 8.400%
6. Others 26.493%

Mau rah thil paite hi 'a mal mala lak chuan, a ei apiangin chuti taka han thatpui tehchiam awmin a lang lo va ; amaherawhchu hnial rual lohvin mau rah ei chi reng rengin an that pui em em vek si a ; bawng hnute kang tawh lam pawhin hnute an neih thar phah a, luia tla tawih lo tlantu, lui lam sa zawng zawng pawh namen lova an lo thau ve zel si avangin ; he mau raha thil hrang hrang inclawh-pawlh dan hi duhthusama chaw tha inchawhpawlh (balanced diet) dik tak a nih a rinawm. Mihring chaw ei tur pawh hi hetiang entawn hian siam ni sela n tha hle ang.

4. Khau zirna :

Thlaler hnaih rama khau rual rapthlak pui puiin ram a tuam dul dul a, hnim hring a ei zo duak duak ang hi Mizoramah chuan kan la tuar lo va ; amaherawhchu, kum 1948 Nipui laiin Manjūr ram atangin khau rual, melkilli 3 lai awh khawpa tam Mizoramah a lo thawk lut a. Chuvangin khau

MAUTAK - MELACANA BAMBUSOIDES



FRUIT

COLOUR	GREEN
SIZE	3/1/2 x 2"
WEIGHT	200 Grm.
KERNEL	WHITE



**RAWTHING
FLOWER**

BAMBUSIA TULDA

GRAIN SIZE - 1/2" LENGTH

chanchin hriat a tul ve ta a ni. Chuta khau puang chu a nung chungin tam taw lak khawm a ni a. chu chu, Tam Do Pawl Experimental Centre-ah, awmna hmun (colony) zau tawk siam sakin a ei duhzawng nia rin, buh te, vaimim te, mau te, changel chingin khawi a ni a. Khau chi hnih khawi a ni.

- 1) Khau hring a dung zawnga tial, Manipur ram atanga lo thlawk lut chu - A dung lam, a lu atanga a thla hmawr thleng sei zawng (a lian berte) cm. 4'. Mau hnah a ei ber, buh a khawih meuh lo.
- 2) Khau buang, a dung zawnga var deuha thlu lek lek a ni. Hei hi Hliappui thlawihmaah buh vuh tawh hmun a lo puang thut mu a, buh ei chi a ni. Khau hring an khan a han zawk a (a lian berte) a dung lam sei zawng cm 6' a ni a. Hei hi, Central Forest Exerits te chuan "Khu paw thawh chi a ni" an u a. Agriculture lamm damdawi hmanpin an han ber baw k a. A lang zui ta lo.

Khau han a thapunn thlisk dawn, September leh Octo'er thlawel han tur an phum a, a mawng zum lam wr hman tuk huan lei thuk tek thlengin an verh thei a, an taksa an tufin vak thei a an theih ang tawka thukah tur chu an zuk phum a, chu chu a mawng atanga thil phuan birh berh rimche takin a zuk bual vek a. Hei hi rannung dungin a ei loh nun leh rei tak a that theih nan an vawn thatna tur damdawi anih a rinawm. Tin, a tui phum chu nipuiah khaw lumn a rawn tikeu thin a ni. Mi thiamte sawi dan chuan, khau thenkhatte chuan tui an han phum a; mahse a keu

mai lo va ; kum tam tak hnuah kha mi tikeu tur mil zawnga khaw awm dan a lo thlen khan, a keu chauh thin a ni an ti.

Khau hi a keu tirhin thla nei lo a ni phawt a, vawi li lai inlipin rin a ni a ; a inlih hnunnu berah a thla chu parachute infun ang deuh hian chuar hnakin a uai thla hnak a ; a han insawizawi vel a ; darkar khat lekah thla pangngai ang no deuh chachin a awm hman a ni. Khau inlip chu a hnungzangah keh tanin a bawppui lehlamah a tawp a, minute 15—20 chhungin a inlip zo hman thin a ; an tihual chang chuan inlip zo thei lovin, hlamzuihin an thi ve zeuh zeuh bawk thin. Mizoramah buh ei chi khau hlauhawm thienkhat a lo awm tawh avangin, khaw lum leh vawt azirin eng hunah pawh chutiang khau chu a lo puang thut thei a ni tih kan hre tur a ni a. Chutiang khau lakah chuan kan thlawhhma veng him turin kan inring reng tur a ni.

5. Thlangdar- Citrus Green Bug (a Scientific name Rhynchosotis Humeralis).

Mizoramah hian serthlum kung tam tak phun qitling tawh mah ila, hetiang thlangdar avang hian kum tin serthlum rah kan thar tur 100 zelah 67 a titla riral thin a, a phuntute chan chu 100 ah 33 chauh min a leng. Chuvangin thlangdar avanga kum tin Mizoramin a hloh chu Rs. 3,000,000 (mak-taduaithum) aia them lo chu a ni ngei ang. Heti taka Mizoram sum-leh-pai dinhmun (Economics) thlangdarin a lo tihchhiat nasat avang hian a tihrem dan zir a lo ngai leh ta a ni.

He thlangdar tihrem zirna hmun hi, Tam Do Pawl Experimental Centre-ah bawk khan buatsaih a ni a.

He thlangdar lian ser rah thur tantirh atangin a bawm a, a hmuia a dawt (probosis) chuan ser tui chu a zuk dawt a, ni hnih ni thum lekah ser rah chu a tla mai thin a ni. A hmasa berin he thlangdar pian hmag hi i lo zir phawt teh ang u: Serthlum rah tiehhe thei thlangdar hi chi hrang hrang 4 lai avmin an sawi a, mahse tuna kan han sawi tur hi chu a lingsar ber chi, a rawng hring dap mai hi a ni a. A rawng hring rau rau pawh hi a lian chi bik (giant green bag) a la awm len ta zel a, hei hi cau a lian zawk e tih thu mai loyah chuan a chet dan ich thil tih dan a nathu hmun reng a ni.

A taksa puan - a hman hmeve atar a a bula tawp thlang sei zawng cm. 11.

A koki hmawr tawn tawn ink a zed zawng cm. 11.

A koki kak bul tawn tawnah ebhut angm eng bial 1 mm. a lian a awm.

A hmuia hmawrah a sam bul ve veah a koki bula eng bial ang khia a awm.

A sam sei zawng (sam. 2 a nei) cm. 1 aia sei hret.

A ser tui dawtna (probosis) 1 a awmah a dah zan a, a sei zawng cm. 1

Ke 6 a nei a, a awm sir tawnah 3 ve ve a awm.

A rih zawng grm 1 vel.

A tui atanga a keu hnuah vawi 4 a inlip a, a vawi a inlipnaah thlangdar a lo ni a. Chumi hma zawng chuan rannung bial sen a ni. Tur rimchhe tak, a zun an tih mai chu a nei a, tui eng a ni.

He thlangdar hi thing hnah hnuai lamah a tui a, hmun khatah tui 40 lai mawi takin, kil thum nei-in a tlar that thin. Nipui lai, fur ruahtui tlak tawh hnuah a tui thin a. A tui duhna ber thing chu, Par-arsi, mi thenkhatin Keltebengbeh an tih bawh thin, ngaw kara thing hniam tawi bim bem, par var mawi tak hi a ni a. A tui chu, August thla tawp lam atanga November thla tawp lam thlengin a inkeu dawt zut thin. Hei hi a tui 40 kha a inkeu dawt tihna a ni lo va, 40 zela a tui hmun hrang hranga mi kha a indawt tihna a ni. Hapta khat chhung lek lekah a inlip zel a, a thang chak hle a, ni 30—40 chhungin a puitling hman a ni. A no a la nih lai hian suat tur a ni a. A no chu a sen vat a, hmuh a awl a, eng hman-raw hmang pawhin tihlum vek theih a ni. Par-arsi kung a awm loh chuan, serthlum lerah a buk karah a tui deuh ber a, a hmuh a harsa a, thah pawh a harsa hle a. Thlangdar no neih nan huanah Par-arsi kung engemaw zat phun a tha em em a ni. Par-arsi hian hnai a nei a, chu chu ru hnute angin an hmang thin a ni.

Thlangdar tihlum theihna damdawi chi hrang tam tak Agriculture hmunpuiah a awm a. A thih theihna a nih chuan a tha vek a ni. Amaherawh-chu, englai pawha dawrkaiah awlsan taka hmuh theih reng, inchhunga chukehu leh fanghmir lam kahna damdawi chi khat, Baygon an tih chu tui leh tuibur tui te nen pawlh dalin, thlangdar kah nan siam chhuah a ni a ; a siam chhuaktu hming chawiin R.K.Mixture tih a ni a, a chawhpawlh dan chu hetiang hi a ni, heng tui hi eng no pawhin teh la. Baygon no 1. Tuibur tui no 1. Tuisik no 20—40. Hei hi thlangdar thah nan kum 2 chhung

enchhin a ni tawh a. A tha kher mai. Tuibur awm lohnaah chuan a tel lo pawhin, a famkim lo deuh tih mai lo chu, thlangdar a thi thei tho va, hman loh phah hauh tur a ni lo ve.

Thlangdar tirem turin a no atanga suat a sawt ber a, a dawtah chuan ser rah a rawn bawm tantirh atangin chawl hauh lova, nitin pît vena ven a, kah hlum hmiah hmiah tur a ni a. Rei an lo daih hauh lo mai le. Kan thurawn ang tak hian tih tur a ni. Thlangdar hi kum 3 aia rei a dam thei lova rin a ni a. A no atanga kan suat chuan kum 3 hnuah thlangdar avangin kan buai tawh lo vang.

THIL DANGLAM BIKTE.

1. Sazu lian ka that :

Pu K.Laltawna, Lunglei piaah chhimthlang lama Diltlang khuaa mi chuan, sazu lian a thah thu he-tiangin a sawi, "Ka tai hmin lek lek sazu nen kan inchuh a, ka la ta ringawt mai a, chil lovin thlamah ka um a, sazu chuan an rawn bei zui leh ta zel a; ka veng a, ka vawhlum t̃euh t̃euh mai a. Zan khat chu, ka tihdan pangngaiin dar 8 velah thlam lâwi hmasa ka han vua a, 120 chu ka han vawhlum phawt mai a; thlam piaha ka meichhemah ka nghak leh a, rei deuhvah ka va vaw leh tur chuan thlam ka va lut a, thlam kila ka buara dah chungah chuan sanghar ni awm tak lo thu kul rut hi ka hmu a, mahse sazuin an hlau si lo va, ka han vaw thuai mai a, a tlu ta awzawng lo mai a, a then ta fû a, a hmui a tum ri hruih hruih mai a, chu veleh ka chem ka phawrh a, mi bei ve mai tuma ka hriat avangin ka sat ta vak vak a, ka sat thlu ta a, a thih dawn chuan a ngur dar dar a. A thih hnua mei ônga ka va en chian chuan sazu ngei a lo ni a, mak ka ti khawp mai. A chal a râng a, a mei a var vek a, a mei sei zawng chu ka tangphel aiin a sei a, a len zawng chu ka sum hnih leh kut zung li vel a ni e," a ti a ni. He a sazu thah hun lai hi kum 1977 Favang lamah khan a ni a. Mi dang a hmutute pawhin mak an ti hle mai.

Kum 1976 September thla velah pawh khan Langkaih dunga Momchera khuaah sazu lian ve tak, a mei bul kutzungchal tiat an that a Chhingchhip khuaah pawh Pu Darrothanga pawhin zuchang pangngai piana piang chiah sazu lian, zawhte tia dawn lai, a mei inches 14-a sei a that a. A mei

chu, Tam Do Pawl Experimental Centre-ah hian vawn that a ni.

Pu B.Lalrinawma, Mission Vengthlanga mi chuan, "Nikhua a rei ta deuh a, a ni tak ka hre thei ta lo. Mautam (1959) vel lai khan, ka thian Lalnghinglova nen Tlawng luiah kan ramvak a, Vaipuanpho chhuah leh Dam li inkar Ailawng ram lam luikama kan kal laiin, Tanhril ram lam liteng-sawla kan sa hmuh chu kah tumin kan veh a, a bul hnai ka va thlen chuan a che chuang lo tih ka hria a, ka zuk hnaih a, sazu lianpui mai thi hi ■ lo ni reng mai a ; kan han khai chhuak a sazu pang-ngai chiah, sazaw tia a ni a, a ke rek chu ka kezungpui tia vel niin kan hria a, a mei pawh ka ban chen lai hi a ni a, a thisa a ni a, kan ten en deuh a ni ang chu, lung chungah chuan kan dah a, kan kalsan leh ta mai a, lian kan ti hle mai," a ti.

Heng thil awmdan te thlir hian sazu lian chu a awm ngei tih a Chiang e.

Pangang sazua a chang :

1. Pu Chhingvunga, Chhawrtui khua, tunah Mission Vengthlanga awm chuan, "Pangang hi sazua a lo chang thei ngei e, kum 1944 June thla khan, kan Chhawrtui thlawhmua ka lovah hlo ka thlawh laiin, Thian pangang lian tak hi a lu lam sazua chang ka hmu a, a ke hma lam pawh a awm tawh a, a mawng lam erawh chu pangang a la ni. A vak mai thei lo ; kan kalsan ta mai" ■ ti

2. Pu Hranghrima, Tan-Chawngtui khua, tunah Tuikhuahtlang, Aizawla awm chuan, "Kum 1935 vel lam kha a ni tawh ang, Tan-Chawngtui khuaa

kan awm laiin lovah kan kal a, thlam chungah sazu a chik a chik a, kan zawng chhuak ta a ; pangang hmul nei lo, uitepangang ang lam chi lian pui hi, sazu chi khat a te chi, nawizêl an tihah bian a kawng achin chunglam zawng hi a lo chang tawh a, mak kan ti kher mai, a mawng lam chu pangang a la ni a," a ti.

Vual sazuah a chang :

Pu Chaldailova, Bilkhawthlir khuaa awm chuan, "Kum 1956 lam kha a ni tawh ang, ni khat chu ka lei laihah vual 5 ka lai chhuak a, an mawng lam chu sazu luah a chang tawh a, pahnih pheih chuan hmul an nei tawh nghe nghe a," tiin ni 3.9.77-ah khan min hrilh a.

Sazu piang mak :

Thil hi mahni ngeiin a tak hmuh loh chuan rinhlelh a awl thin a ; sazu piang lamdang deuhte chiang taka hmutute sawi i han tar chhuak leh teh ang.

1. **Sazu chal rang :** Pu F.Ramchangliana, Saron venga mi chuan, "Lungkawlha kan awm laiin, kum 1959 emaw, 1960 emaw vel khan, in bulah vaiham-in sazu kan ur hlum teuh mai a ; kan han phawrh chhuah nak chuan an zinga pakhat chal chu a lo rang ruk mai a, mak kan ti ngawt mai," a ti.

2. Sazu tumbung rang :

Pu Biakkima, Hualtu khuaa mi chuan, "Kum 1960-ah khan, Khumtung daiah sazu pangngai tiat, a mawng lam var, a tumbung rang, a kawngko kai tur, chhun pachang ngatah kan vaw hlum a ; mak kan ti ngawt mai. Hualtu khuaa Laithanga te in-ah pawh sazu chal rang an awk bawk," a ti.

3. Sazu mei leh laah inzawm :

Pu H.Lalhnema; Chhinga veng, Aizawl chuan, “Kum 1958, Mautam dawn kum khan, Lungchhuanah kan la awm a, zu pâwl kan tuam a, kan sazu man zinga pakhat mei hmawrah chuan hnahtla kuang chiah mai hi a la invuh ngath mi a, khiang hnah hi a ang ber nghe nghe a, a dang pakhat, a chal rang kan man baw a, a mek kan ti em em a, kan man tam tawh tsh lal an kan ten en zo ta tlat mai a. Kan duh deuh deuh them kan la a, kan lah zo ta vek mai a,” a ti.

Hetianga Thigam leh Mautam a lo then dawn hi chuan, mi rilvuh tum thlong tur eah thua hi a nasa baw a, hrilhlawka leh numang mek pui pui hi a awm chawh tain a. Hlawthu num tiza ang reng tak, d k ang reng ta si pakhat a vaw a, hetianga hun borok awnzia tilang turin lon sawi ila. Pu Vanbawih, 1976 a kum 85 vol mi chuan, 1976-ah khan mumang a nei a, hetianga loan a sawi a, “Sazu puang notah ka tang a, Thungvel, Phum-mawi, Baktawng khaw buh kan seh; Hualtu khaw thlawhna, Tairini ral zung i kai lovang, nakuma seh atan i khok ang a, ka ti a; chuvangia kum 1976 ah Hualtu ram lova lan neite chuan an ci ang a, nakumah kan seh ang,” a ti ve tlat mai a; a tih ang tak nangkum, 1977-ah chuan Hualtu ram lam neite an him hlah a. Baktawng thlanglung lam a seh zova. Kum 1977-ah chuan Hualtu ram pawh an him bik ta lo tlat mai anih chu! Thil engkim hin thlarau a lo nei theuh a ni ta ve ang.

Aw le, heng thil mak tak tak, thil dang ațanga sazu chang ta te, mit ngeia hmutute sawi ațangin kan lo hre ta a. An sawi ațanga kan thil hriatte chu - Thingtam lai leh Mautam lai kherin an chang lo va. A chang chhunte pawh eng han ti thei awm hmelpu an awm lo bawk a. Chuvangin Tam thlen laia sazu puang chiam chiam nen chuan inkung-kaihna a nei lem lovin a lang. Tam hun lai hian lo chang tehreng pawh ni sela, tlemtê chauh niin a lang a ni.

Tin, thil kan hmuh leh hriat mak deuh, mi hnena sawi leh atan kan duh chuan, dilchhut tak leh ngunthluk taka finfiah tur a ni a; a theih phei chuan a thla lak ngci tum zel tur a ni.

BUNG V

MAUTAM LEH THINGTAM

1. MAUTAM 1959 :

Kan inrin lawk chhan ber Mautam chu kan beisei aiin a lo thleng rang ta a ni.

Kum 1957 atang chuan ram tinah mau tam bing zau tak tak hmuh tur a awm tan a. Tampung thleng tur chhinchhiahna Thangnang pawhin tun hma kum 30 laia an kaina tlang an rawn luah leh a. Chhinchhiahna dang simeikhu pawh a lo lang a. Kum 1911 Mautam dawna lo lang kha, Halley's Comet a ni a; tunah erawh chuan, Marcos Comet a ni.

Sazu pungin thlawhhma a tihchhiat thu hmun tam takah an sawi a. Sazu rual lahin mau tamna hmun an zawng a, an phi ruai a, a hlawp pui puia insiamin an tawlh dul dul tan tawh a.

Heng chanchin zawng zawng hi, Assam sawrkar, chutih laia Mizoram enkawltu hnenah chuan hriattir zel a ni. India sawrkar laipui (Central) pawhin, Mizorama Mautam tam thleng tur chu a lo hria a, thlawhhma dinhmun hapta hnih dan zelah hrilhtu tur mi a ruat hlawn a, chung zinga pakhat chu, Tam Do Pawl ziaktu, Pu C.Rokhuma hi a ni. Honorary Crop Report Agency hna chu, ni 31.10. 1957 ah a thawk tan a. Central duh ang takin, Mizoram thlawhhma dinhmun chu a hun dik takah a hrilh zel a; Kum 1958-ah chuan thal lai pawhin sazu a puang ta hle tih ramhnuaia an chetdan atangin a hriat a; Central lam inrawlh vat turin chah chhiatin (emergency thilin) a chah ta a. Central sawrkar

chu a lo bengvar khawp mai a; an Plant Protection Officer, i/c N.E. Region, Sundharam Pilai, chu Aizawlah an rawn tir a.

Plant Protection Department a piang :

Central Plant Protection Officer chuan, Tam Do Pawl zi-ktu hnenah, "Rawtna (suggestions) siam la, keiin conference ka ko ang a, kan ngaihtuah ang, keiin tih tur engmah ka hre si lova," a ti a. Ni 12.3.1958, Nilaini-ah District Agriculture Officer, Pu Hokindro Roy-a pindana sawrkar leh politics lama hotu pawimawh zualte nen, Tam Do Pawl ziaktu rawtna chu ngaihtuah a ni ta a; chuta rawtna chu, 'Mizoramah hian Plant Protection Department hawn ve ni tawh rawh se,' tih a ni. Central lam chuan an lo ngai pawimawh khawp mai a; hawn ngei anih theihna tur leh a senso lam pawh nasa taka beih tunin a haw leh ta a. Kum 1958 May ni 28-a thu lo chhuak chuan, "A rang thei ang berin Mizoramah Plant Protection Staff 6 lo ruat nghal rawh n," a rawn ti a. Chuta thawk hmasa ber chu, Agriculture Dept. a thawk lai, Pu Lianrawna, Plant Protection Inspector atan kaisan tir nghal a ni. Chuta tang chuan officer te pawh an awm ta zel a; Pu Lianrawna chuan hna hnan a chelh tok avangin, Mawman tamlaiia Plant Protection Inspector chu, Pu Ruakhlama a ni.

Tur hman zirtirtute :

District Council sawrkar-ah Sazu tur hman chungchanga mawhpurhna chu Tam Do Pawl kut-ah awm sela, tia kan lo tiam tawh avangin, Zoram

dung leh vanga chhung tinin tûr an hman dawn tak avangin Tam Do Pawl chuan, khaw tina kala, tur hman dan zirtirtu turin mi pahnih, Tam Do Rahsi a ruai ta a, chung mite chu, Pu Kapchhuana, Tengtawng khaw mi leh Pu Laldawna, Dampui an ni a. Tur hman dan zirtirin khaw tam tak an fang vat vat a ; khuaa Village Council te pawhin tha takin an lo jawiawm a, an tangkai em em a ni.

A inchhawkin mau a tam :

Zoram pumah a rualin mau a tam dawn emaw kan ti a ; a lo ni hauh lo mai a. Kum 1958-ah Tuirini lui chin chhak lam zawng zawng chu a tam rual ta thup mai a ; ■ hma lama a kahpaha (sporadic) a a lo tamna hmun lo awm bawk nen ; khawchhak lam tan chuan, "Mautam kum chu 1958 a ni" tih theih mai tur a lo ni ta. Kum 1959 hi ram pum tam zawh kum chu a ni a. Hetiang karah hian hmun hrang hrangah mau tam ve reng reng lohna ram a lo awm thin a, chutiang hmun chu, "Mau tam lo ram" an ti thin a ni. Tlai khaw hnua a tam ve lehna chu a awm zeuh zeuh bawk.

Hetia chhawng hnih nei anga mau a tam tak avang hian kum 1958 atangin sawrkar chu a che tan ve ta a, tam a nat ang zelin sawrkar pawhin hna a thawk a ; Zoram pum huapin Famine Relief Committee a siam ta a ni.

TAM LAIA SAWRKAR CHET DAN'
(ASSAM SAWRKAR) :
AUGUST, 1954—OCT, 1960

1. Test Relief :

Mau tam tak tak hma atangin khaw tam tak-in a sehsam an lo tuar tawh a, chuvangin sawrkar-in chhawmdawlna a siam a, chu.chu kawng hnihin then theih a ni.

a) Rulh leh ngai lova puihna (Gratuitous Relief):
 Hei hi rethei si ei tur nei hlawl lote chhawmdawlna a ni a, chumi atan chuan sawrkarin Rs. 491,064/- a seng a.

b) Tam Inhlawhfakna : Hei hi tam khaw mipui inhlawhfakna atan pek a ni a, ram tinah buh phurh kawng atan Jeep kawng kan lai sup sup a, hei hian Zoram min tanpui nasa hle a ni. He thil hian sawrkar rin chhan tum luat tuknaah min hruai lutuk thei mai awm mang e, a tih theih. Heta tan hian sawrkarin sum tam tak a seng a, Rs. 2,865,834/- lai a seng bawk a ni.

2. Subsidy:

Tam khuaa miten buhfai man tlem zawka an lei theih nan sawrkarin buhfai leh buhhum te leh thil dang phurh man a tumsak thin a; chutiang atan chuan (subsidy nan) Rs. 5,674,125/- lai a seng bawk.

3. Damdawi lam:

Tam lai chuan ei te a lo chhia a, hna rim zawka thawh a lo ngai a, chuvangin hri tha lo tak tak a leng thei a; chutiang avang chuan sawrkar chu

nasa takin a inring lawk a; naupang chaw tha ei tur hmu zo lote tan a thlawnin ei tur an sem a. Damdawi lam pawh tam tak an sem chhuak a. Hetiang damdawi lam thilah hian Rs. 932,655/- lai sen ral a ni bawk.

4. Agriculture Schemes:

Hei hian a thlawna thlai chi sem te, buh leh bal ven himna lam te, leh thil tul dang atan te a huam vek a. Hetah pawh hian, Rs.408,765/- lai sen ral a ni.

5. Agriculture Loan:

Hei hi buh chi lei nan te, buhfai lei nan te, thlawhhma lakna tur lam atan te a ni a; Rs. 5,729,423/-lai pek chhuah a ni.

5. Pur phur motor rual—Famine Relief Vehicles:

Mizoramah motor lian kal theihna kawng a latlem si a, chuvangin Willys Jeep thar nalh ngial ngial 60 vel lai, thingtlang lama buhfai thiar vel nan lei chhuah a ni a, bawrhsap in vel zawlah(tuna Cover-nor compound) a ding khep khup thin a, Tam Do Pawl rawt angin Zoram hmun tinah Jeep kawng a thlur seng sung tawh a, buhfai phurin jeep rual a tlan zut zut mai. Heng motor leh petrol lam thil atan hian sensochu Rs. 1,847,429/-lai a tling bawk.

7. Thlawk mite chenna:

Chutih lai chuan Silchar atanga Lunglei bialah thlawhnain ei tur thlak a ngai thin a. A chang pheh chuan, Silchar mai ni lovin Jorhat atang te, Calcutta atang te hial pawhin rawn thlak a ngai thin. Chuvangin thlawk mite innghah hmun leh an mamawh atan, Rs. 87,567/- lai a lo ral ve a ni.

8. Kudam:

Supply phurh khawm dahna turin kudam lian pui pui sak a ngai a, chung zinga pakhat chu, tun thlenga B.R.T.F. in Zemabawh khaw thlen dawn kawng chhaka damdawi in atan an la hman saw ni awmin ka hria.

Heng atan hian sawrkar chuan Rs. 62,979/- lai a seng bawh.

Tin, kudam dang chu, tuna New Market hmuna chutih laia Assam Rifles sakawr in hlui sei pui pui leh sakawpuho chenna-te nen hman a ni.

Chutichuan, Assam sawrkarin 1959 August atanga October, 1960 chhunga a senso kan hriat theih chin chu, Rs. 17,799,841/-(cheng vaibelchhe khat leh maktaduai sarih leh nuai sarih leh sing kua leh sang kua leh zariat sawmli pakhat) chiah anih chu. Chutih laia tangka hlut zawk zia ngaih-tuahin Assam sawrkar senso hi a namen lo hle a ni.

EI TUR PHURH LUH THU :

Mautam tam lai chuan sawrkarin Mizoramah ei tur tam tak a chhek lut tih kan hre tawh a, chungte chu eng hmangin nge a phurh luh a, eng zat nge chung chuan an thlen tih i lo thlir leh teh ang.

1. Thlawhnain (By Air):

Indopui II-uaz an, hman hlui Dakota thlawhna lian pui pui hmangin buhfai chu thiar vel a ni a; kan pur phurtute an pui sawt hle a ni. Heng thlawhna hi Civil. hman a ni ber a. Sipai lam thlawhnain Jorhat atang, leh Calcutta, atang pawhin

an pui ve bawk thin a. Thlawhna buhfai thlak zawng zawng chu, maunds 212,034 leh ser 10 a ni.

2. Lawngin (By Boat):

Lawngin luipui hrang hrangah thiar a ni bawk a, mahse lawnga kal hi chu a zawi a, an thiar tam lo ve. Maunds 76,461 leh ser 30 an thiar hman.

3. Khawmualah (By Road):

Hetih hun lai hian, Aizawl thlengin motor lianin thil a phur thei a, Lunglei lam pawh motor lian a thleng thei hram hram a. Motor hmanga thiar luh zawng zawng chu, maunds 285,748 leh ser a tling a. Hetah hian buhhum maunds 19,324 a tel. Phurh luh zawng zawng chu maunds 574,244 leh ser 19 a ni. Chu chu tunlaia Quintal nena khai-khin chuan, quintals 212,472 (m. ton 21, 247 vel) a ni. (Tunah, 1988 thlatin Quintal 80000).

Azsam sawrkarin tam tuar zat a teh dan:

Aizawl bialah chuan miin tuar lo zawkin a hria a, Mautam chhiat phah mi 100 zelah 62 (62%) niin a hria.

Lunglei bialah chuan miin an tuar zawkin a hria a. 100 zelah 75 (75%) in chhiat phahin a hre bawk. Mahse Tam Do Pawl hmuh dan chuan, thlawhhma 100-a 80 (80%) hlawhchham ang a ni.

Hetih laia Mizoram mihring zat hi hriat theih a ni lo va, mahse, 1961 khaw chhiarpuiah chuan mihring, 266,063 kan tling tawh a. Mihring zawng zawng hmun thuma hmun 2 (†) chu Aizawl biala awm tura ngaih a ni. Hmun thuma hmun khat (†) Lunglei biala (Lunglei Sub-Diviston)-a awm tura ngaih a ni. Chhimtuipui district a la awm lo.

Assam Supply Minister-in Tam Do Pawl hrui, tute hnenah, "Chutiang tam a lo thleng a nih pawhin, rilamin kan dah hauh lo vang che u," a tih kha a lo dik hle mai a. Aizawl khawpuiah phei chuan, tawn taw (bumper crop) a thleng a ni ngawt mai. Amerika buhfai chenin, duh zat 'zat lei tur a awm a, sawrkar buhfai maund (kg. 37 vel) man Rs. 21.60 p. a ni a. Buhhum pawh maund f Rs.13/- man a ni.

Tanpina dangte :

Sawrkar chëtina bakah hian Mizoramin tanpina dang a dawng baw k a.

1. Assam Governor chuan a Relief Fund atangin Rs. 180,000/- a pe a.
2. Assam Chief Minister, B.P.Chaliha pawhin ama Relief Fund atangin Rs. 55,000/- a pe baw k a.
3. Heng bakah hian Pu Chaliha chuan, Assam ram chhunga vantlang zingah, "Kan unau Mizo tam tuarte pui peih apiangin i pui ang u," tiin kut a lo dawh a, Rs.67,268.41 np' lai a lak khawm chu, Mizoram Deputy Commissioner hnenah a rawn hlan baw k.
4. Indian Peoples Famine Trust Fund, New Delhi pawhin, Assam Chief Minister kaltlangin Rs. 10,000/- an rawn pe baw k.
5. The National Christian Council India pawhin buhfai maunds 54,000 leh damdawi leh ei tur thil dang chi hrang hrang a rawn pe a.

Heng thilpek tam tak hian him taka Aizawl a thlen theihna tur leh Aizawl atanga mumal taka thawn chhuah a nih theih nan, tlawmngaih chhuaha Aizawla neitu chan lo chang turin, Tam Do Pawl

Ziaktu, chu ruat a ni a. A mawhpurh dan tur pawh hetiangin ziaak a ni.

RESPONSIBILITIES OF MR. C.ROKHUMA AIZAWL AGENT.

- a) He will be in touch with the secretary of the Gift Supply Committee, he will inform him of the arrival of food supplies in and from Silchar.
- b) He will, in consultation with the Secretary, see to the emergency supplies to Lungleh, and also keep an eye on the distribution of rice in Aijal Sub-Division
- c) He will maintain clear accounts of supplies received, supplies sent to Lungleh, and supplies distributed in Aijal Sub-Division.
- d) He will send monthly accounts of receipts and distributions to

Mr. J.S.G. Daniels, Secretary
Committee on Gift Supplies,
37 B.Dharamtolla Street, Calcutta-13

and copy to:

Director, CORAGS,
15 B. Gangaram, Hospital Marg.
New Delhi-5

tiin, 28.6.1960-ah mawhpurhna hi hlan a ni.

Hemi awmzia chu a tlangpuin hetiang hi a ni. Pu C.Rokhuma, Aizawl Agent hian Silchar-a buhfai, thlen leh phurh chhuah a nih thu, Buhfai lam thilpetu Committee ziaktu hnenah a hrilh zel ang a. Hmanhmawh thilthua Lunglei lama thawn leh Aizawl biala sem darh a nih dan pawh a mit ngein a hmuhpui ang a.

Lunglei leh Aizawl biala supply hmuah leh sem chhuah dan ziakin fel thlapin a vawng ang a.

Thla tinin heng thil lo thleng leh sem chhuah dan hi, Pu J.S.G. Daniale hnenah lekhain a hrilh ang a, a copy pawh CORAGS Director, New Delhi-a awm hnenah a thawh ve zel tur a ni, tiin.

Kum 1960 tam kum ber tur chu buhfai lamah harsa lutuk lovin kan tling tla thei a; sazu pawh a puan leh hle kan beisei a, tur leh boruak rimchhia pawh Mautam kum aia tam lak chhuah an ni a; mahse sazu puan chhan ber mau rah a awm tak loh avangin sazu pawhin tam an tuar ve ta thung a, anni chuan tanpuitu tha nei ve hek lo, rilzamin, natna tuarin an zuih ral ta mai a ni.

Tam Do Pawl erawh chuan. Kum 1977-a Thing-tam lo thleng leh tur atan mipui zirtir leh thil zawn chhuah hna (Research) a chhunzawm ta zel a ni.

Mautam tam hun harsat lai zawnga Mizoram pum pui bawrsap (D.C.) chu L.S. Ingty (Mikir) a ni a, Chak taka rorel thei mi, motor leh kawng ngaihsak mi a ni a, Mizoram tan a tangkal em em a ni.

Kum 1959 Mautam vel lai hian, political party leh sawrkar lam mi tih loh chu, ram hmasawngkawng sawrkar rorelna dawhkan kilpui turin, vantlang thalna ngaituaktu pawl kan la tlachham em em a; Mizorams Community Development Block (NES Block an ti bawh thin) Committee an tih tirh pawhin member 27 zingah Non-Official Member atan, Assam Governor-in a ruat awm chhuah chu, Tam Do Pawl ziaktu chauh hi a la ni.

2. THINGTAM 1977.

Mautam sazu puang a lo reh hnuah, sazu avanga harsatna sawi tham a awm ta lo va, kum 1977-a Thingtam lo thleng leh tur hmachhawn leh chu kan ngah ber a lo ni ta.

Hmanlai ang chu ni sela, tam vur kum, buh ngah hun a thleng ang a, sechhun leh khuangchawihlim takin kan hman ang a; kan lawm em em tur a ni ang a; mahse kum 1960 lo halin ram pumpui a kan clihiat zawh avangin buh a hrisel ta lo va, buh zung ei leh buh pha avangin thlawhhma a hlawk lo em em a. Mautam tam lai ai mahin buh a vang ta zawk a ni. Buh dinhmun kan hriat tawh ang khan engemaw vangin pachhiat kum a ni chho ta zel a, chutiang mai mai pal chuan hun tawng thar danglam tak, kum 1966-ah Zoram buai a lo chhuak leh a, chu chuan thlawhhma lak harsatna nasa tak a rawn thlen leh ta zel a. Thingtam pawh kan lo hnaih ta hle mai a ni. Sazu lamin puan an rawn intintuah tan ta zel bawh.

State Level Rodent Control Committee a ding :

Hmun thenkhatah rawthing a tam tan a, chhun pachangah sazu rual vak vel hmu an awm ta nual mai. Thlawhlajah te pawh chhun en lain sazu a lang ta nawk nawk mai a. Hetiang hi thil awmdan a nih tak avangin, ram awptute pawhin tih tur pawimawh an dap tan ta.

Kum 1975 February ni 22, Inrinniah chuan, Mizoram awptu (Administrator) Lt. Governor remtih-nain Pu Lalkhama, I.A.S. Development Commissioner & Ex-officio Secretary to the Government

of Mizoram chuan, Rodent Control Committee din a nih thu leh chuta member tur atan mi ruatte chu a puang chhuak a; member paruk an ni a, chumi zingah chuan Tam Do Pawl ziaktu pawh telh a ni. Chung memberte chu :—

1. Development Minister (Pu R.Thangliana) Chairman,
2. Development Commissioner (Pu Lalkhama) member, Secretary,
3. Dr. R.Kapthuma, Dy. Director Vety. member,
4. Pu Hcili T.Azyu, Asst. Plant Protection Officer, member,
5. Pu C.Chawngkunga, M.L.A. member,
6. Pu C.Rokhuma, Tam Do Pawl ziaktu, member, an ni.

He committee hian tih tur pahnih a nei a, chung chu hei hi a ni --

1. Sazu suat dan tur duan chhuah.
2. Mizorama sazu suat hna lo relbawl tur leh sum sen tur lo ruahman turin a ni.

He committee-a tel sawrkar mi ni lo chu, India sawrkar laipuiin, hetiang lam thil atana an chanvo a lo tel thluk tawh thu - S.R. 190 of F.R. & S.R. in a phal angin, sawrkar hna thawk officer Grade-1 ang chiahin DA/TA dawng thei tura dah an ni a. Chuta senso pe thei tur pawhin hetiang hian thu delhkilh awmsa a awm a. Senso chu Agriculture Head 305, 1-Direction & Administration -1 (1) Direction, Plan 1 (1) (3)-T.A. of officer thu angin a ni ang, tih a ni bawk.

He State Level Rodent Control Committee thut hmasak ber hi, 1975, March ni 3, Monday, zing lam dar 11-ah, Development Minister chamber-ah neih a ni a, member pawh an kal kim vek a. Chutah chuan thu pawimawh tak tak an rel a; a tlangpuia lakin hetiang hi a ni—

Thingtam tam lo thleng tur hi eng tin nge kan tihnep ang ?

Sazu suat hnaa mawh lo phur ve turin Development Block tinin an huam chhunga sawrkar rim nam pawl zawng zawng leh village council-te phung bawmah lo sawm rawh se, tih te. Sazu suat beih-pui awm tur chungchanga inzirtirna pawh chanchin buah te chhuah ni rawh se, tih te a ni.

Kum 1975-ah chuan sazu a la puan nasat rih loh avangin mipui zirtirna kum a ni ber a. Mi tam takin Tam hi kan tuar reng tura Pathian ruat lawk anga ngaihna an la neih hlawm avangin sazu suat sawi hawt pawh hi a sawt tur angin a sawt hlei thei lo a ni.

Kum 1976 favang lamah chuan hmun tam takah sazuin buh a seh thu hriat a ni ta a. Kum 1976 September ni 20, Monday chawhma lam dar 9:30-ah Pu Ch. Saprawnga, Minister i/c Agriculture hamber-ah committee pawimawh tak a awm leh a. Chutah chuan thu pawimawh tak tak ngaihtuah a i a, chung zinga a pawimawh zualte chu:

. He Committee hian, Pu C. Rokhuma (Tam lo Pawl Ziaktu) ruahmanna, a tar chhuah tak ulzui hian tur leh thil dang hmanga sazu suat jihpui hna chu thawh ni rawh se, tih thu a titlu a. Thaw tinah Rodent Control Committee te pawhin

tur hman dan leh a vawn him dan chungchangah a mawh lo phur rawh se.

2. Sazu that apiangin an bialtu (C.D.Block-a) officer te hnenah sazu mei entirin sazu pakhat thah manah pawisa 20 zel pek ni rawh se, tih a ni a. He sazu mei man hmuh theihna tura sanction head chu, "Under 289-Relief on account of Natural Calamities" a ni.

3. Agriculture Director rawt angin, Coordination Committee din remtih a ni a, chuta chairman tur chu Dev. Minister ni se, Dev. Commissioner chu Secretary ni sela. Tin, Rodent Control Committee ruatsa bakah, Director (Di) of Education te, Di. of Supply & Transport te leh lama hnaia awm M.L.A. lo tel thei awmte pawh telh ni se, tih a ni.

4. Pu C. Rokhuma chu Honorary Secretary atan kum khat chhung tang phawt sela, a hna atan chuan chanchin lak khawm leh hna tul dang apiang ni se; tih a ni a, Committee ruat angin, Development Commissioner, Secretary tanpuin a room ah kum 1976-77 chhungin a thawk a ni.

Kum 1976 October ni 6, Nilaini tlai dar 3-ah Pu Ch.Sarawnga, Agriculture Minister chamber-ah Rodent Control Committee neih a ni a, chutah chuan, Committee hmasa lama thu bawh zuiin Committee chi hnih siam a ni a. Hetiangin :

1. Tun hmaa mi tilianin-State Level Rodent Control Committee member ruat belh a ni a ; chung mite chu —

- a) Minister, i/c Agriculture, : Chairman (member)
- b) Minister i/c Education, : member,
- c) Dev. Commissioner : member, Secretary,

- d) Finance Secretary, : member,
 - e) Director (Di) of
Agriculture : member,
 - f) Di. of Health Service, : member,
 - g) Di. of Information Public
Relation & Tourism, : member,
 - h) Di. of Community
Development : member,
 - i) Jt. Di. A.H. & Vety. : member,
 - j) Pu R.Dotinaia, M.L.A. : member,
 - k) Pu Lalkunga, M.L.A. : member,
 - l) Pu C.Rokhuma, Tam Do
Pawl Secy. : member,
 - m) Representative, NEHU : member,
(n.Region : member,
- Member 13 an nih tak chu.

2. Tun hma lama la din ngai loh, District Level Committee din a ni baw k a, member pawh hetiang hian siam a ni.

- a) Deputy Commissioner, : Chairman
- b) Dist. Agriculture Officer : member Secy
- c) Civil Surgeon/Medical Officer : member,
- d) Inspector of Schools : member,
- e) Public Representatives
3 (three) nos, : member,
(to be nominated by Deputy Commissioner)
concerned.

Hei M District Level Committee a nih avangin, Mizoram chungga District hmun dangah pawh hetiang zulzui hian an lo din theuh tura ngaih a ni. Hemi tuma committee pawimawh tak hian thu rel dang pawh a nei a, chung zinga a pawimawh zualte han tar lang ila :—

1. Sazu tur chahna tur buhfai sem tur man, Agriculture Director-in lo ngaihtuah rawh se.
2. Sazu thah-man kha tha taka chhunzawm zel ni se.
3. Sazu puang chinchang ngaithla tur leh, chanchin lakhawma thingtlanga thawktute kan kual turin, hlawhfa anga mi rawih 10 lak ni se, chu chu lo thlang fel turin Asst. P.P. Officer (Pu Rualkhema leh Pu C.Rokhuma te kan ruat.
4. Sazu puan thu leh thah zat te, leh vanlang tana hriat tul te All India Radio-a min puansak thin turin Director ngen ni rawh se kan ti, tih te a ni a. A chang chuan puan thin a ni.

Tin, mi rawih nghet lova lak turte kha hman-hmawh takin zawn nghal a ni a, an hna hmingah, "Rodent Control Team" vuah a ni. October ni 9, Inrinniah thawk chhuak hmasa tur (1st. Batch) lak fel an ni a. October ni 12, Thawhlele niin, an hna tan turin Minister-in a vai liam ta. Chung mite chu—

1. Lalkina, Zemabawk,
2. Lawmsanga, Darzo,
3. Thanzuala, Kelkang,
4. Hauhuna, Mission Veng,
5. Laibata, Kawnpu,
6. Zosanglura, Mission Veng te an ni.

Heng mite hian Thingtam Tam hui lain thlawhhma chhan turin hna tangkai tam tak an thawk a ni.

Kum 1977 January ni 7, Friday-ah, Directorate of Agriculture and Animal Husbandry Deptt. Join Committee pawimawh tak a awm a, chuta telte chu The Joint Director of Agriculture, District Agriculture Officer, Horticulture Development Officer, Aizawl (Directorate of Agri.), Agronomist, Aizawl leh Tam Do Pawl ziaktu te an ni.

He committee-in thu pawimawh a ngaihtuah zinga thenkhat a puan chhuahte chu— Kumin chung ngeia hman nghal turin hengte hi puan chhuah a ni. Kum 1977 hi Thingtam kum tur a ni e. Buh thar rang chin theuh a tha ang. Pangbal leh vaimin chin uar tur a ni Special Information Deptt. neih tur a ni. Cash crop chin uar nan loan siam leh ni rawh se, tihte hi.

Hei hi a theih ang ang bawh zui nghal a ni a, Agriculture Department-ah Information Officer pawh dah a ni ta reng a ni. Pangbal leh vaimin chi pawh tam tak sem a ni a, Agriculture Loan pawh sem a ni.

Kum 1977-ah chuan sazu a puang nasa dawn tih, Mizorama Community Development Block 12 atang leh chhim lam hman thenkhat atanga 1976 chhunga an sazu thah report atangin a hriat a, Agriculture Department puan danin 553045 n tling a ni. Tur leh boruak rimchhiaa hrai hlum hmuh loh tam turzia ngaihtuahin hmuh lohte nen chuan a tam ngiangin a rinawm.

Official Level Meeting : 1977 January, 8th. Saturday

Thingtam chungchang ngaihtuahna Committee pawimawh tak a ni a, chuta telte chu—

- u Lalkhama, I.A.S. Dev. Commissioner, Chairman,
- u B.T. Sanga, Dy. Secretary, Development Deptt.
- u H.Vanhuama, Jt Director of Agriculture,
- u Lalliana, D.A.O.
- u Lalkunga, Horticulture Dev. Officer,
- u Saidinga, Agronomist, Agri. Deptt.
- u C.Rokhuma, Tam Do Pawl Ziaktu.

Hetah hian thu pawimawh tak tak an ngaibtuah a, chungte chu —

Kum 1976-a sawhthing chingtu chhungkaw 1000 te thawh chhuah hi engtia thehthang tur nge ni, tih te, sazu pumpelh theih deuh beiseina avangin miin buh thar rang ching sela a tha ang, tih te. Miin buh thar an inrin loh avangin sawhthing ching zawk sela, a chi lei nan, Rs. 2,500,000/- puktir ni se, tih thute a ni.

Sazu tur ken hmanh nasa :

Kum 1977-ah meuh, chuan, sazu puan thu leh sazu thah tam thuin Agriculture Office a deng zut zut ta mai. Sazu that tam ber khua chu, Mom-chera a ni. Kum 1976 chhunga sazu that tam ber chuan, 7,000 a that a ni.

Kum 1977 June ni 8, chawhnu dar 3-a Rodent Control Committee-a Pu Rualkhama, Plant Protection Officer-in tûr dinhmun a report ang chuan tûr chi hrang hrang hetiangin kawl lai an nei:—

- | | |
|-----------------------------------|-----------------------------------|
| 1. Zinc Phosphide | 75 quintals, |
| 2. Celphos (Alluminium Sulphide) | 500 tins (tin 1-ah mum 160 a awm) |
| 3. Warfarin (Ratafin nen a inang) | 12 quintals, |
| 4. Thirthing | 5000 chah mek a ni. |

Tun dinhmunah chuan Committee hian Zinc Phosphide hi tam tawh rihin a ring a, mahse sazu kaw urna tur, Celphos hi tin 2000 chah belh ni se. Warfarin pawh hi quintals 20 chah leh vat turin Agriculture Deptt. a ngen ngah.

Tin, Zinc phosphide thlawhlai chahna turin, thingtlangah buhfai a harsat thin avangin, buhfai

quintals 20 Agriculture Deptt. in lo sem chhuah turin ruahmanna siam vat sela kan ti.

Tur leh Sazu Thah Report :

Kum 1977 June ni 6 Monday-a Tam Do Pawl Ziaktuin, "Thingtam Diary" a tiha a report dan chuan, 1976 chhunga sazu tûr hmanral zat chu—

Zinc Phosphide Quintals 17
Celphos (Rimchhe mum) tin 250 a ni a.

Kum 1976 chhunga sazu thah zawng zawng 553,045 a tling tawh a ni.

Sazu that tam ber C.D. Block chu, Lokichera bial a ni a, sazu 450101 an that a; he bialah hian rawthing a tām hmasak avangin sazu an tuar hmasa a, an that tam a ni. Kum 1977 chhunga thah zawng zawng, 2,616,616 a ni a. A mei man, Rs. 500,000/- zet a ni tiin, DIPR&T chuan thu a chhuah a ni.

Sazu tur man chu hetih lai hian hetiang hi a ni -

Zinc Phosphide — Kg. 1 man Rs. 43.50
Celphos — 1 tin man Rs. 42.00
Warfarin — Kg. 1 man Rs. 27.00

Kum 1911 Mautam laia sazu 179,015 an thah thu leh sazu thah manah Rs. 1,532.6.0 an lo sen te nena khaikhin chuan a intamhleih ta hle mai.

Kum 1928 April ni 30 Thawhtanni-a Mizoram bawrhap Pu Parry-a lalhovin an thlah tumin, Lungleng lal Pu Khamliana chuan, kum 1929 Thingtam tur lo inbuatsaih lawk nan kum li chhungin buh hluite pawh tiriral mai mai lo tur leh sazu suat an lo beih nasat tawh thu, Mizoram aiaihin a sawi a; chuta a thusawiah chuan, kum 4

chhungin sazu leh thelei 1,500,000 Myanmarin an lo that tawh a ni tih a sawi chhuak a. Hmanlai pawh khan thang leh Hnām-tūr hmangin an lo suat nasa ve em em a ni tih a nlang. (Hnām-tūr hi hrui zam a ni a, a zung chu tūr ha tak a ni. Vawk, kaw lam tha lo tan, dāmdawi tha tak a ni thung).

Thingtam lai chuan sazu suat beihpui chu kan phek beih a ni ta ber a, sawrkar hna thawk pawl hrang hrang pawhin an beih nasa theuh mai a. High School leh College lam pawhin tha an thawh nasa ngiang mai. College lama che nasa ber chu, Pachhunga University College a ni a, zir lai 150 dawn lai tir chhuakin khaw tam tak an fang a, hmanraw hrang hrang hmangin sazu an hrai a, sazu 22,133 lai an that a ni. Champhai College leh Serchhip College te pawh sazu suatin an che nasa hle tih kan hre bawh.

Khau rualin Aizawl a bawh :

Kum 1977 July ni 17 Chawlni zan dar 8 velah thâwt lâwk pawh awm lovin kau rual tam tak in Aizawl a rawn bawh ta hum hum mai a; a tira a lo thlen dan chuan, rual mai ichunga tla ri seng seng ang hian a lo ri seng seng a, chumi hnuah chuan a buakin a lo baw ta huk huk mai a ni, rei tak chhungin a surin a lo sur a, Aizawl khaw-pui chung Km. laia sei Chaltlang leh Tlangnuam inkarah a tla a a thlen tirna lam, Chaltlangah a tla tam ber a a chhim lamah a tlem tial tral a, Tlangnuam lamah chuan a tam fahran tawh lo.

Zingah, Thawhthani a lo thlen meuh chuan, Chaltlang khawpui chu kau hlin a khat a ni

ber a, ar chaw atan buara khat khatin an rut hlawn a ni. He khau rual hi hmar chhak lam atanga lo thlawk lut a nih an ring a; Mautam, 1959 hma lama khau puang hring nen kha chuan a inang, lo, khausep a ang ber.

Hē khau chi vek hian, a tuk leh, ni 19 zing lam dar 6-8 inkarah, Lungdai biak in char kawm chungah hmar chhak atanga chhim thlang panin Lungdai khua a rawn paltlang leh ta hem hem mai a; hlo thlawh lai, buh leh thlai duh that lai tak a ni si a, mi a tihthlabar hle mai; mahse Agriculture lamin tha an thawh vat a, Group 4-ah insiamin, khau rual bawhzui pawl te, a lo kalna lam chhui pawl te, hmun ralṭi lama lo lambun pawl te, Aizawl khawpui lo bei pawl te an insiam a, Sovin leh Gamegsine, D.D.T. power, tui nena hnangia an kap chiam chiam a, pawl nasa an khawih hman an tirem thei ta.

Ho khau pianhmang leh len dan chu hetiang a ni: A pian hmang—Khausep piana piang a ni. A nu ni awm a lian a, a pa ni awm a tē.

A rawng-a buang a, a mawngah a, zuih rat a, a lian zawk thla chu a hring deuh.

A sei, zawng—A lu atanga a thla tawp—A nu, 55 mm. A pa, 45 mm.

A mawngah chempai nāh tak a nei a—A nuia 10mm A pain 8 mm. vel.

A luah sam sei tak pahnih a awm a, a sei berte chu 100 mm. lai a tling.

A bawppui sei berte chu 40 mm lai a tling bawk.

Hetiang khau hi Tam Do Pawl chuan, khau research a beih lai khan, 1960 lamah an lo hmel briat tawh a: vaimim hnah leh a par an tlan ber thin.

He khau puang chanchin hi Central Government-ah hriih vat a ni a; khau lam mi thiam rual an lo thleng thuai a, chung mite chuan, ni 30.7.77 Saturday-ah Tam Do Pawl Experimental Centre an tlawh a, khau hrang hrang specimen te entir an nih hnuin, ngaihtha takin an hmunpui lamah an haw leh ta.

Kan sawi tawh angin, Thingtam hi chu Mautam angin a nasa lo va, a tam ber Rawthing hi a tlem zawk vang a ni a. Buh ei lamah pawh sawrkarin a tul angin tan a la zel a; kalkawng te a lo tha tawh zawk a, Tam Do Pawlin mipui kaihhruai hna a thawk zel bawk a; Vantlang zingah tlachham inpuih tawna (cooperation) a la tha rih bawk a; rilrama thi em awm lovin Thingtam pawh chu kan lo thlah liam leh thei ta a ni.

Tam te hi a chhe zawng hlirin kan thlir tur a ni lo va, thatna pawh a keng tel tih kan hre reng tur a ni; sawrkar leh vantlang min tizang ho va, kawng tha kan neih tam phah a, eirel thiam min zirtir a; buh chauh ni lo chaw tha dang min duhtir a; rin dan a (superstition) hi engmah a ni lo tihte pawh min hriattir a ni.

Heng zawng zawng avang hian Pathian leh sawrkar chungah lawmthu kan sawi tur a ni.

BUNG VI.

SAWRKAR NENA TAN DUNNA.

Tam Do Pawl chuan a tirtte atangin sawrkar nena tan dunna hi, thil pawimawh tak a ni ngei ang tih a hre chiang em em a ni. Chuvangin Tam Do Pawlah hian sawrkar hna thawk laite pawh chianvo pawimawh tak takah thlan an ni reng a. Sawrkar pawhin Tam Do Pawl thil tum that-zia a hre vek bawk a, a inhawng em em bawk a ni.

Sawrkarin sumin a pui :

Mautam lo thleng tur inbuatsaih lawkna Tam Do Pawlin a thawh chak theih nan sawrkarin sumin a pui a.

Lehkhahu chhuah nan — Rs. 500/- a pe a, chu chuan Tam Do Pawl Hruaina chhuah a ni.

Inring tura mi zirtir — Rs. 2000/- Hei hi pumnan (Propagation) — phlet chhuah nan te, chuti ang lam hrim hrima mipui hnena thu vawrh darh nan.

Experimentals atan — Rs. 1500/- Hei hi sazu khawi nan te, khau khawina lam atan te, thlai chi a thlawna sem nan te pawh hman a ni.

Heng hmang hian Tam Do Pawl chuan nasa takin hna a thawk a, tun thleng hian he a hnathawh chhunzawm zelna rah hi Mizo mipui leh sawrkar lam pawhin a la chhawr a ni. Chungte chu eirel thiam lamah te leh Research lamah te hian a ni.

Sawrkhar Committee-ah Tam Do Pawl a tel :

Tam Do Pawl hotute, Chairman leh Secretary hmingin sawrkhar Committee hrang hrang hengah hian an lo'telh ve ziah thin a ni :

1. Community Development Block Advisory Committee-ah. C.D. Block lo chhuah tihthê atangin, hman kum lawk thleng khan, Tam Do Pawl ziaktu chu Advisory committee-ah hian an telh reng a ni.
2. Aizawl Sub-Division Development Committee-ah, Tam Do Pawl ziaktu chu member pakhat a ni reng thin.
3. Aizawl Theatre Hall committee-ah pawh a din dawn atangin thiata a awm tur thu leh a Hall ruang hlawmtu tur ngaihtuah thleng khan, Tam Do Pawl ziaktu chu committee member pawimawh tak pakhat a ni ve zel a ni.
4. Central Relief Committee-ah : Kum 1950 & 60 Mautam tam lai khan, Central Relief Committee, Aizawlah din a ni a; chutih lai chuan Tam Do Pawl ziaktu chu, Tam Do Pawl hmingin Committee hmingin telh ve zel a ni.
5. State Level Plant Protection Committee, member tlemte zingah pakhat Tam Do Pawl ziaktu chu telh a ni.

Heng zawng zawng thlir hian Tam Do Pawl chu sawrkharin a hmu Chiang a, Ei leh Bar lama Zoram kaihruiatute zingah chanyo sang a pe ve zel a ni. Hetiang hian Tam Do Pawl pawhin sawrkhar hi a theih ang angin a puibawm zel dawn a ni.

Sawrkarin Tam Do Pawl Thiamna a chhim :

Tam Do Pawl hi a sawia sawi mai mi a ni lova, a tak ngei buaipuitu anih avangin, Sawrkar lama mi thiamte pawhin an thil thiam hi an chhim ve a ni. Mi thiam kan tihte pawh hian thil tam tak hre mah sela, an hre famkim vek thei lova, a hmun leh hun a hrang angin thil hi a danglam thei a, chuvangin zir thar zel a ngai a ni. Mizorama sazu chanchin te, khau chanchin te, thlangdar chanchin te hi, keini a hmuna awm tan ngei pawh dilchhut (scientific) taka zir a ngai thin a. Phai mite tan pheh chuan a ngai leh zual a ni. Chuvangin Tam Do Pawlin thil hrang hrang a lo hriat chhuah tawhte chu, India rama mi thiam pui puite tan pawhrawn chhim ve thin a ngai a ni.

Tam Do Pawl Experimental Centre tlawh thin mi thiam thenkhat thu hnutchhiah i lo thir lawr teh ang u:

1. Dr. R.N.Saxena leh a thin, P.K.Prabhakaran,
Department of Zoology, Dept. of Zoology,
University of Delhi, School of
15. 6. 1976. Life Sciences, NEHU.

"Nakkuma Thingtam lo thleng tur beisei avangin Mizoram kan tlawh a, Zoram chhim leh hmara khaw tam tak tlawhin rawthing tam leh chumi zara sazu lo pung chiam tur chu engtia tih tur nge ni ang a, eng tin nge tam chu kan tihnep theih ang tih lam te kan rawn en thlithlai lawk a. Chumi atan chuan hnawhsarum thila thil lian tham rel tur leh zawiawia thil chhui chhuahna ruahman hna pawh pawl (Departments) hrang hrangin, Zoram leh Central sum senna tur nen ruahman peih nghal vek tur a ni a.

Vanneihthlak takin, tun hmalam tam laia sazu te lo khawia, awmze nei leh chipehjar (Scientific) zet maia, rei tak chhung lo zirtu, Pu C. Rokhuma hnen atangin thil kan hre ta hlah mai a: hei hian kan tih tur ruahmanna kawngah thui tak chu min hlen chhuahsak ta a ni.

A thurawnte hi tanpuitu tha tak niin chhim fo tur a ni" tiin.

2. K.V. Raghvan,
Asst. Director, Plant Protection, Dept. of Plant
Protection,
Quarantine & Storage, N.H.IV. Faridabad, New
Delhi. 30.7.77

"Pu C. Rokhuma hi, thil a nih phung zir mi (naturalist) leh bengkhawn mi tak a ni a; a thil hriatte chu ziaka a vawn fel mai bakah, a tak entir tur a mil tak tak a vawng tha thlap mai a; hemi kawngah hian scientist a ni e. A hna thawh hi Agriculture Department leh sawrkar ni chiah lo deuh (quasi govt.) leh pawl dang, Mizoram mite tan pawh chhawr nahawm tak a ni ang tih amah ka hrilh nghe nghe a.

Central Team hruaitu angin, Mizorama khau rual chungchanga report te kan sawihova, a lo hre Chiang kher mai a, min hneh hle a ni. Heta kan cham chhunga kan tih tur atan a tangkaiin mi tichiang ta vek mai.

Ka thiante ngaidan pawh hei ang tho hi anih ka ring. Mizoram tana a hnathawhah hian Pathian-in malsawm fawh se. " tiin.

3. Dr. S.K.Gangwar,
Senior Scientist & Head,
Divn. of Entomology,
ICAR Complex, Bishnupur,
Shillong, 1.12.84.

“Pu C.Rokhuma, Aizawi khuaa mi chu ka tlawh a, Mizoram sazu chungchang thu khun takin kan sawi dun a. Sazu chanchin hre zet mai, Mautam laia sazu chanchin kimchang taka zir (scientific) a, a chanchinte lo vawng thlap mi a lo ni a, Mautam laia sazu lo pun dan leh an pem vel dan chenin a lema entir tur a lo nei sa diam mai a, a sazu pawh a lo la vawng tha a, chungte chu ka hawhsak ta nghe nghe a.

Pu Rokhuma hi puitu tha tak a ni. Sazu chungchang thu hi mipui hmaah vawi duai lo a lo sawi tawh a; All India Radio-ah pawh a sawi fo a ni.

A thil lo hriatte hi scientific taka chhut chhuah-pui awm tak a ni. Sazu chungchanga a thil hriat hi kan tan a tangkai kher ang le.

Ka thianteho nen a thil lo tih tawh chungah lawmthu kan sawi a; kan lawm em em a ni.” tiin

4. Dr. B.K.Tripathi,
Dept. of Zoology,
Pachhunga University College, Aizawl
19.12.1987

“Pachhunga University College-a ka thawh atangin, Mizorama Mautamin tam a thlen chung-

chang zir hi ka chak a. Chutiang bre mi ngei mai han ti tipui hi ka duh em em thin a, 'mahse hei hi thil awlai a ni si lo.

Mizorama mautam thu leh tam lo thlen dan sawipui tura Pu C.Rokhuma ka hmu fuh hi ka hlim takzet a ni.

Amah avang ngeia a taka a lo zirna thu ziak mawi tak ka han hmu ta hlauh mai lehngal hi ka lawm em em a, a thiltih kawngah hian, scientist a ni ngei mai.

Mihringte tana thil tangkai tur ka hna tan mek pawh ka tih theih phah dawn ta a nih hi,"a ti.

5. D.P.Chaturvedi,

Lecturer,

NEHU. SA & RD. Medzephima,
Nagaland, 12.4.83

"Keini zirtirtute leh B.Sc. (Agri) IIIyr. zirlaite chuan, vawiinah Pu C.Rokhuma, serhuan ngaihsak mi kan tlawh a, serthlum tichhetu thlangdar tihremna a damdawi chawhpawlh siamte hi Mizoramah ari hmang zau ta hle nghe nghe a ni. He a thil zir kawngah hian tha zawka a tih theih nan puih a ngaiin kan hria a. Keini pawhin he a thil zir kawngah hian puihbawm kan chak hle a ni," tiin.

6. Pu Ngurchhina,

Minister of Agriculture etc. Mizoram chuan ama chamber-ah hetiang hian thu a ziak a.

"Vawiin ni, 22.3.88 hian, Pu C. Rokhuma chuan, thlangdar chi hrang hrang, serthlum thlangdar, theifeimung thlangdar, etc. min kawhhmuh a.

Agriculture Director leh a officer liante an lo tel bawk a. Tin, thlangdar kahna R.K.Mixture pawh min entir a. Tin, thingkung sang tak kah nan Petromax a hmang a, a tha hle a ni:

Pu C.Rokhuma hian, thlangdarin kan serthlum a ei chhiat dan a lo zirin, research a bei a ni ngawt a. Hetiang mi, Mizoten kan nei hi a van-neihthlak hle. Serthlum thlangdar tihhlum dan chauh ni lo, thlangdar inthlah dan leh a control dan te a lo zawng chhuak vek a ni.

Pu C.Rokhuma chungah hian, Agriculture Department chauh ni lo, Zoram mipui hian kan ba nasa em em a ni.

A taksa a chak renga, Pathian zara tarkun tak meuha a dam hi, Mizoram tan malsawmna a ni ngei ngei ang," tiin.

A BU TLANGKAWMNA.

Tunah chuan, kum 38 chhunga Tam Do Pawl (The Anti-Famine Campaign Organisation, Mizoram) hnathawh leh a chanchin tlangpui kan lo hre ta a.

Tun hma lam, kum 1881-a Thingtam te, 1911-a Mautam te, 1929-a Thingtam te, 1957-a Mautam leh 1977-a Thingtam a awm tawh thute kan hre tawh a, mahse mumal taka ziaka chhinchhiahna a awm tam tawh thin lova, chuvangin thil blui han chhui dawnin harsatna a awm thin.

Tam Do Pawl chuan, heng kan sawi takte hrereng hian, maurah chungchang thu te, sazu chanchin te, Mautamin a kaihhnawi thil te chenin mumal nei deuhva chhui chhuaha zia ngeia chhinchhiah a duh a ni. He hna hautak zet mai hi, Zoram mi pawimawh ber berte leh sawrkar ngeiin min lo phurpui avangin, hlawhtlinna tam tak kan nei thei a ni.

Hun a lo kal zel ang a, kum 2007 A.D. ah chuan, khel lovin, Mautam a lo thleng leh ngei ang a; chu chu rilam avanga tuarna awm tawh lovin, thangthar mi thiamte thiamzia entirna hun angah chauh hman a nih tawh zawk ka beisei. Sazu nise awlsam taka tihrem theihna hmanrua an siam thiam tawh ang a; chaw lamah lah, buh chang ni lo, mihring tana chaw tha zawk zawk an lo hmuchhuakin an hmang tawh ngeiin ka ring bawk.

Heng thil zawng zawng ka thlir hian, tun thlenga rim taka, tam laka Zoram mipui chhan tunte hi

awm tawh lo mah ila, heng t̃ampui pahnih, T̃hing-tam leh Mautamrawn thlen phurritte hi t̃hangtharte kovah kan ng̃hat a; an taimakna te, an remhriatna leh thiamna avangin, pi leh pute hun lai ãtanga Zoram luahtute um chhuaka, Mizote tana ram min lo kheksaktu T̃ampui mitthi an lo tih t̃hinte hi, he ramah hian hlim taka an chen kumkhua tawh ka duhsak a ni.

ENGLISH SECTION



MESSAGE

Mizoram has gone through many hardships and adversaries. I am deeply happy to learn the book entitled, "TAM DO PAWLIN ENNGE A TIH?" prepared by Pu C Rokhuma wherein the more general public could have access to details of some of those adversities like the suffering during famine, the acute shortage of food and foodstuff etc. during that time.

I myself was also enrolled as one of the members in the Anti-Famine Campaign Organisation at the time of its inception rendering my utmost service to this cause. I too participated in such a service during the 1959 Mautam Famine in close coordination with the people and the Government.

Since the main life stream of Mizoram vested on Agriculture, and its allied subjects, much of our developmental policies are turned on such a direction and we try to be self-sufficient in food within a few years. We try to erase from our minds the idea of idle living and the un-godly means of grabbing fortunes. We all have individual responsibility for the uplift of this country and each individual should contribute towards the same goal from different angles.

I do indeed realise that Pu C. Rokhuma has been doing a painstaking effort on such a direction and am indeed really moved at his new formulation of insecticide known as, "R.K. Mixture." My deep sense of gratitude to him is ever increasing at hearing the practical validity of his formulation beyond-doubt when told to me by actual practioners.

I wish the book a great success.

Dated 13rd. July 88

LALDENGA
Chief Minister of Mizoram

MESSAGE

I am happy to learn that the book entitled "What is the Anti-Famine Campaign Organisation Doing" prepared by Pu C.Rokhuma, a book narrating the detailed events of Thingtam and Mautam famines in Mizoram and the joint contribution and service rendered by the Organisation and the Government to ward off hardship during such a time, has been made available in a printed form.

Eventhough such a famine did happen more than once in Mizoram during the past years, there are no proper records in black and white and indeed it is just like an unwritten story prior to the advent of the British people to this country. Publication of such a book in English version in addition to the local language will definitely yield an added advantage not only to the Mizo readers but to many more in every corner of the world who could have a better access to realities of such events. their effects on the people, land and the Government functionaries. The book will inded serve us a reliable source of reference while tracing the history of Mizoram.

During Thingtam Famine in 1977, Pu C.Rokhuma, author of this book, put great effort along with me on such a famine relief measures particularly on the aspect of Rodent Control. As he is a man of great experience on this aspect, experimenting on rats on a voluntary basis even prior to 1959 Mautam famine, the Government also richly benefitted from him.

One thing, I must not fail to mention in this piece of message is his establishment of Experimental Centre for studying the behaviour and nature of insect pests, an essential item for Agriculture Development and prosperity. I do indeed believe that such a venture would definitely promote the Agriculture Department and enhance the prospect of Agro-Based self-sufficiency in production. I feel the R.K.Mixture is a

pride of the country. And I convey my heartfelt gratitude to its formulator, Pu C.Rokhuma on this account.

I hope the book serves its purpose to every reader.

LALKHAMA
Chief Secretary,
Govt. of Mizoram.

(Pu Lalkhama, the present Chief Secretary to the Govt. of Mizoram, is the most important Govt. Official during the 1977 Thingtam Famine in Mizoram whose administrative skill and ability not only saved the people from dying of hunger (even though jhuming failed utterly) but more foodstuff available to meet in the time of need. I have every reason to believe in his leadership a great success during this time also while Mizoram is striving for self-sufficiency in food.

The Organisation owes him every respect for contributing such a valuable piece of message in the midst of his ever busy schedule of works,).

The Author.

DO YOU WANT TO BOOST UP RICE PRODUCTION ?

Among the rice producing countries in the world, India stood for one of the lowest producing countries on per hectare basis. Among the States of the Indian Union, one of the lowest rice production falls in the North Eastern Region in which Mizoram is also one among them. While the average production of rice is 5.30 Metric ton per hectare in China, the corresponding record in India is only about 1.5 M.T. per hectare. In order to boost up a particular variety of rice on the same piece of land, judicious use of complete fertilisers, pesticides etc. is an integral part of farm management. Cultivation of High yielding varieties of rice is necessary.

In order to increase production in the same area, we need to harvest paddy 2/3 times in a year. Generally, we harvest paddy only once a year at this stage. Paddy is harvested two times on same fields in an around Bikhawthlir areas in a year but no record has been maintained for 3 times harvest in a year till today.

Therefore, in order to increase more rice production intensify rabi rice cultivation, apply more fertilisers and use pesticides/insecticides against disease incidence. These are available in the Agriculture Department.

R. THANSANGA
Director of Agriculture
Mizoram.

AUTHOR'S NOTE

I am very happy to have completed this humble piece of work entitled "What is the Anti Famine Campaign Organisation Doing ?" Many indeed might have forgotten about such an Organisation now and perhaps it may not be in their interest too : However, the new breeds of research and scientific minded people appear to increase gradually among the new generation and I hope it will be of some help, if not much, to such persons. This, in fact, is one of the reasons of writing this book.

Even experts outside Mizoram like to know the apparent relation between Mautam and increasing rat population in Mizoram and for this reason, many experts paid me a visit very frequently. I feel, therefore, an urge of preparing an English version of such a book simultaneously for such a kind of readers. I am greatly indebted to Dr. Jerome Rokima, Ph. D. Agri (Soils), one of the experts on this line, for translating the Mizo Text into English version for wider circulation.

Among the many, I would like to express my sincere gratitude to our local journalists for publishing the works done by the Organisation in their News paper media.

Again, I would like to express my deep sence of gratitude and indebtedness, besides those mentioned earlier, to the following.

Pu Laldenga, Hon'ble Chief Minister of Mizoram for contributing a valueble piece of message in the midst of his ever busy schedule of works, so encouraging and worth pondering.

Pu R.Thansanga, Director of Agriculture, Mizoram an officer of high calibre, for contributing a precise piece of advice on the ways and means of achieving self-sufficiency in food in Mizoram.

My heartfelt thanks and gratitude also go to the Staff of the Mizoram Government Press for providing, though ample blocks could not be prepared at this time, fairly good sketches for the more important items in this book.

I wish that this book could be brought out with illustrations and pictures at the appropriate stages but due to lack of such a proper picture, the author's wish could not be fulfilled.

ENGLISH SECTION

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Introduction :

Geographically, Mizoram is situated in the far North Eastern corner of India, having exotic beauty of rich, lovely, dark and green forests. Most of the hills, heavily dissected, run from North to South creating innumerable streamlets in between. Such streams offer ample habitat for a variety of freshwater fishes and other aquatic fauna. Even wildlife of different kinds like elephants, mithuns, reindeers, wild boars, barking deers etc. live a quiet life in the forest in consonance with the ecological balance. It is the place where monkeys of different kinds enjoy their natural gifts in every branch of trees, and the carnivores like tigers never fail to get their daily bread in times of need. Besides these, birds of the air, beautiful and exotic, ever find life full with the unfathomable riches of the forests that the country could offer. During fall, birds of migration flew in swarm from their usual abode in Arakan and Satikang (Chittagong) Hill Tracts to find their fill with the fruits of this land.

In those days, the inhabitants of this land not only produced sufficient foodstuff but also far in excess of their needs. Brewing country liquor was a way of life then and the village chieftains and elders used to keep ready made country liquors in huge earthen pots. In order to induce equal savory, the liquors of different containers were mixed together and piped it out to the basins. The sweetness and quality was so fine that it compares no less than the best quality honey that the bees could offer on earth. This they enjoyed in times of festivities and such was their way of life.

If we think of all these things, Mizoram, had gone through since times immemorial such a periodic natural catastrophe locally known as "Tampul Mitthi" (Great Famine) that could not be done away so far with the present knowledge and technology of mankind. These famines known as 'Thingtam' and 'Mantam' surely come at a somewhat fixed periodic interval of time as the winter season turns out once in a year. Due to this periodic happening, to many people 'it is the will of God and man could do nothing to prevent or avoid such happening'. It therefore, we form the Anti-Famine Campaign Organisation, (Tan Do Beirual Pawl) we have to

fight against that very idea of ours to wipe out from our way of thinking also.

It is a fact that, this kind of natural calamity could not be done away by the might and ability of man alone, but with the Government and all her right thinking intellectuals, the extent of this calamity could drastically be reduced. With this in mind, the like of which never before created, the Anti-Famine Campaign Organisation was launched on 21st. July 1951. How this Organisation had been formed, and with the help of Government how it tackled the problem to save men from hunger and poverty and what things were deduced from such a service to mankind will be enumerated in the following pages. Also the work done on socio-economic aspects of Mizoram will also be included in this piece of work. This could also, hopefully, expose the intrinsic and mutual coordination between this Organisation and the Government till today.

Though scanty and small its content may be, nevertheless it is expected to offer a heart-renting reality to the minds of younger generation and the Government in times to come.

CHAPTER I

THE PERIODIC FAMINE IN MIZORAM

Mizoram used to be self-sufficient in food in the olden days even though scanty production in foodgrains did happen in certain pockets of villages but never was so great a magnitude as it is today. Nevertheless, two kinds of famine known as 'Thingtam' and 'Mautam' did always happen at the periodic interval of years just as the unfailing winter season every year. Such periodic interval of time is approximately 48 years. Besides these two types of famine, there used to be the most severe one, as the old saying goes, known as 'Thingpui Tam' in which men could barely sustain their lives by consuming ant-hills; and swines, deprived of proper food, could not produce any audible sound but just stood trembling against the hedge waiting for their dying date. The condition was so much that men could hardly muster their strength to catch hold of such half-dead animals. No ones who witnessed that period among the living inhabitants in Mizoram could be found at present. It is, however, very strange to note that though it is called "Thingpui Tam" it is said to be Hnahkiah, a particular species of tree that died but not these of Rothing as the name implies. This famine, though highly severe and horrible, appears to happen at a very long interval of years and was not normally said to be one of these periodic famines indicated earlier.

1. What is the time span between these periodic famine ?

To tide over such and eventuality, people like to know before-hand for all intents and purposes the likely year of these periodic famines. A fairly reliable account could be worked out in this respect. Mautam used to happen exactly 30th years after Thingtam and Thingtam used to happen at the 18th year after Mautam. Let's do a little exercise on this.

The last known Thingtam happened in the year of 1977. Going back to 18 years before this time will be 1959, the year of Mautam famine and again 30 years before 1959 is 1929, the years of Thingtam famine. 18 years before 1929 is 1911, which was the foremost and clearly known year of Mautam

on record by the Mizo people. The year 1881, thirty years before 1911, witnessed Thingtam famine which, however, was felt by the people no more clearer than just a passing event. During that time, there was not any single educational institute in Mizoram and nothing was kept on record in this respect. As such it was not known the extent of hardships and suffering caused by that eventful famine. However, Mizoram was not left untouched at that time by the then British divide-and rule policy and infact, this motive could be traced as far back as in 1844. Since then our forefathers somenow survived against the fateful grips of periodic famine and foreign interference, in the midst of haunted wildlives and virulent diseases of so many types. Thanks to the heroic service rendered by our great forefathers, we the younger generations still have the land of our own such as this to be called proudly as 'Our Land'. Perhaps, the main reason of their subjugation to the external forces might be due to the unfailing visit of famines at such a regular interval of years.

In the light of our previous discussion, regarding the suffering of Mizo people due to famine at the interval of 30 and 18 years, let us try to examine more closely how and when this famine will happen. Based on the 'Mizo Chanchin, by Rev. Liangkhaia, edited 1951, at page No. 39 when the Mizo people inhabited the land between Run lui and Tiau sometime during 1540—1723 AD, we may presume that the Mizo people had actually entered and settled in the present day Mizoram sometime in 1724 A.D. Since, then they must have experienced these periodic famines known as Thingtam and Mautam Tampui.

Perhaps, due to Mautam famine in 1719 and the imminent migration of Lushai people to this present land, the previous inhabitants might have vacated this piece of land to pave the way for the Lushei clan in these days. Since that time onwards, the forefathers of present day Mizo tribe must have established themselves, erecting houses to live in, cultivating lands, making string fences around their abode for protecting against attack of their enemies. They then must have experienced such regular and periodic famines befalling on them not long after their settlement. The first such kind of a famine they must have experienced would be Thingtam famine in 1737. Next came Mautam famine in 1767, very severe in nature than generally

presumed it to be and perhaps former settlers might have left Mizoram for a better place at that time. Then follows in a regular pattern as ; Thingtam in 1785, perhaps, beyond tolerable to many ; Mautam in 1815, Thingtam in 1833 ; Mautam in 1863 ; Thingtam in 1881 ; Mautam in 1911 ; Thingtam in 1929 ; Mautam in 1959 and Thingtam in 1977. Famines predicted to befall in future are : Mautam in 2007 A.D. ; Thingtam in 2025 A.D. ; Mautam in 2055 A.D. ; Thingtam in 2073 A.D. and Mautam in 2103 A.D. If the world still exists as it is today, the future famines in Mizoram appears to happen in this manner. As already mentioned earlier, Thingpui tam is not known to happen in the present day Mizoram, perhaps it might have happened while our forefathers were in the land between Run and Tiau rivers long before they actually came to Mizoram. If this kind of regular pattern had been discerned by the younger generations, there could definitely be some means and ways to do away such a terrible human suffering due to increased population of rats and the like popularly presumed to be the cause of shortage in foodgrains.

Thingtam and Mautam did not, however, produce the same effect in magnitude and there used to be slight difference in how they are happening also. Prior to actual Thingtam for the whole country, it used to happen on such areas west to Langkaih river only one year ahead whereas Mautam famine was felt in those areas east to Tufrini river before actual happening for the whole country one year ahead. The area supporting Rawthing growth is less than those supporting Mautak and hence the degree of famine due to Thingtam was to a lesser extent. The time span for taking precautionary measure is also accordingly smaller, just 17 years. However, Mautak is much more abundant, much larger number of rat population due to Mautam famine and much more severe than that of Thingtam famine in its effects. The time for preparation against Mautam is also longer, i.e. 29 years.

When reminiscing how and when the ■ famines used to happen, we may as well consider ourselves being blessed by the grace and love of God. If we, suppose, ask God why this used to happen. He would probably reply like this: "I am not intentionally causing hardships to you just because

my own handy-works attain their own pre-destined life-span, the time span of such happening I did tell you ; according to the nature of degree of severity. I did provide you sufficient time for preparation against it, you are my own sons, my chosen people, be prepared, for the date and time you already could reckon". In order parts of the world, famine normally used to happen due to excessive rainfall causing severe flood, due to long spell of drought, due to unprecedented severe earthquakes and such other natural calamities for which no prior precautionary such things, we may say that in our case. God has destined such regular and periodic famines, so that we may not just sit idle but strive for our own betterment and all round development.

2. Work done during famine by the people and Government :

(1) Thingtam in 1881

This appears to be the foremost famine recorded in black and white. It appears that whole of the present day Mizoram was not subjected to the crown of British during that time. Most probably, this was the time when the fighting and counter-fighting between the Mizos and the British subjects in the north eastern part of India were going off and on. That the socio-economic status had been greatly, devastated due to the East-West war (Mizo) in 1876 could be discerned from the report of the then one British Officer as - Ref : Military Report on the Chin Lushai Hills country by E.R.ELLES, Colonel, Asstt. Quartermaster Generals 1881 :

"The famine arose from the depredation of rats, who multiplied exceedingly the previous year owing to the ample food they obtained from the seedling of bamboos.

About 18,000 mounds (equivalent to 6060 quintals approx.) of rice and 2000 mounds (equivalent to 740 quintals, approx) of paddy were imported from Cachar, and the British Government expended about Rs 1,240/- on Famine Relief, of which about Rs. 1,040/- were covered from sales to tenders. As the season advanced there was no increase in the famine pressure, but the contrary ; and most of the people who had gone to Cachar returned to prepare their own lands for cultivation and by the commencement of the rainy season 1882, all apprehensions of further distress ceased.

This is the record which can be seen regarding 1881 Thingtam and it indicates clearly that the British Government who occupied only a part of Mizoram at that time also had rendered a great service in terms of the Relief works. This report indicated fruiting of bamboos and increased rat population and since Thingtam happened a bit earlier in the west than eastern part of Mizoram, it therefore could be seen that 1881 Thingtam was also quite severe in the west. Likewise, while many villagers in the eastern part of Mizoram did not feel the effect of 1977 Thingtam, it proved to be quite disastrous to the people on the western side.

(2) Mautam in 1911 :

The Mautam famine presumed to happen at the 30th year after Thingtam was at hand. As our forefathers used to predict, a swarm of insects locally called "Thangnang" as an indication of imminent famine, swarmed in large numbers from dusk till late at night towards the high mountains in 1909 and 1910 with such a sound nothing less than the onset of a monsoon hail and thunderstorm. The forest trees on which they perches on their way were used to be full of such peculiar insects, sometimes breaking even big branches of trees! Considering the long interval of years that, this sort of swarming insects used to happen, it is worth contemplating how they can, during night time, follow the exact route and perch on the same side as was done by their predecessors some years ago. In addition to this, considered to be the landmark of ill-omen by our forefathers since time immemorial, appeared in the sky called a comet. At this time, the known greatest comet called Halley's comet appeared in the east with its very large and long tail the sight of which sent terrible thrills and impending danger to the mind of the people. This they observed with awe in the early morning. This particular comet usually takes 76 years to revolve around the sun and when it did appear in 1986 again, it looked so small due to the very great distance from the earth that many observers failed to notice with their naked eyes and receded away silently as it came. I (author of this book) also did see but only once; perhaps it might feel shy because the time of its appearance is not an indication of Mautam at that time. It looked to be just about 2 feet long.

Thangnang is a kind of bugs, just about the size of average grain of corn, somewhat dark brown in colour and spotted. The swarms could be unimaginably large, and no tree however large they may be could sustain their erect branches as usual when the swarming occurred. It appeared that they ate nothing, yet they became so fatty and the oils were extracted in huge quantity for preparation of curries. They were being collected from the branches with baskets and were used as a delicious dietary item also. The mode of swarming to their destiny is also very peculiar. They never did so before sunset but always happened at night time. I once met a scientist, Dr. Prasad, Head, Deptt. of Zoology of Delhi University, who came to Mizoram in connection with his study on rats. I told about this Thangnang swarm and their movement, asking certain questions as: from where do they come? Do they find such type of insects in any other part of India? Unfortunately I did not keep any sample to show him at that time. He replied me in the negative and knew nothing about this ever before. According to the Mizo elders, the permanent abode of these Thangnang is Khawbawn range and God send them in swarm as a sign of famine. They are to reach their destiny at night, if their destiny is very far, they left their abode in the early part of the day, and if it is near, they left in the later part of the day accordingly. The peculiar behaviour is that they move only during night time. I believe that this nature would be quite baffling for Scientists also in their scheme of things. How, at night in the midst of myriads of hills, could they manage to identify the exact spot where the other hatch used to go some 30 years ago? Or are they born with any extra sensory organs that could function as ultra-violet radiation to guide their movement? This is a great challenge for posterity in future.

As already mentioned in the foregoing chapter. Mautam started earlier in those areas east to Tuirini river as in the case of Mautam famine in 1910. Whatever the grain production had been greatly damaged and eaten up by rats. But beyond Khawchhak Tuipui river, the degree of famine was less because of less bamboo growth. So, the inhabitants between Tuirini and Khawchhak tuipui rivers met with Mautam famine in 1910 and the rest of the country was again slowly affected. As

many people left Mizoram to avoid the great Thingtam famine earlier. This time also people left the country for Cachar District and in fact, their descendants are still living in those areas till today. While the Mautam famine happened in the east, it also posed an ominous threats to those living in the western part of the country like in Hachhek range. However, at that very year, the actual famine did not happen in the west, rather they were blessed with bounty in foodgrain harvest, some having 'Mautlawnzawn' i.e. a heap of grain as high as bamboo (more than 500 phur, one phur = 3 tins of Kerosene oil), some having 'Sllai zawn' (about 500 phur), Hrei hazawn about 400 phur), Tuhazawn (about 300 phur), Kakzawn (about 200 phur) etc. in every village. Due to this, at the village of Shri Hrangvunga, Chieftain of Bungmun, foodgrains were stored at the instance of the then Government which were in fact, far in excess of 1000 phur. At the time, the total Population of Mizoram was about 91,024 (roughly equivalent to the present day population in Aizawl town) and such quantity of grain could be of great help at that time. Also, we can imagine there would be a huge surplus for every family in those particular areas in that year.

Then Mautam famine happened in 1911 in the whole country. Every bamboo in Mizoram bore flowers and fruits, and no animals in the jungle seemed to be contented with their usual habitat. Rats feeding on bamboo fruits and other creatures on land and along the streams became predators of smaller animals that fed on bamboo flowers and fruits, all becoming chubby and fatty. Even the unwanted bats appeared to be exceedingly increased in numbers.

After eating up bamboo fruits rats started attacking paddy fields in the beginning of autumn season and it a matter of one night or two, such eye catching paddy fields were suddenly reduced into nothing but dead paddy straws. If one stalked at night in the jungle no sound except the food searching rats in all directions could be heard. In certain areas, the paddy ears almost ready for harvest suddenly disappeared in a matter of one night. What cause can we attribute to such happening? Call its due to rats, but to certain people, that explanation is unlikely because the whole

prices happens in too much a short time, moreover, if it were due to rats, atleast there should be some paddy husk left behind. Some people attributed it to bat lifting but that would still be rather unlikely since nobody, till today, ever saw bats feeding on paddy grains nor lifting paddy ears. Supposing that bats fed on paddy grains during Mautam and Thingnam, one should happen to see them feeding after the famine was over also. It, therefore, seems to be quite probable that insects and other living organisms feeding on bamboo flowers and fruits had been eaten up by bats—Thus becoming so fatty during such time. Even the milch cow, devoid of milk could produce milk again when fed on bamboo fruits.

Since exceedingly increasing number of rats posed a great threat to the farming community, Government also took every possible step to combat against rat menace and damage, offering heavy price for killing rats and to prove such an act, the tails of rats should be produced. According to one report dated 31st March 1912-1913, a total number of 1,79,015 rat tails had been produced and exactly Rs. 1,532-6-0 (Rupees one thousand five hundred thirty two and six annas) only had been given away as prizes (6 annas is equivalent to 37 paise now-a-days) In fact, the operation against rat damage as was done somewhat after the would-be peak operation time. Prior to this operation, many people, expecting to harvest atleast paddy sufficient for seed purposes for the next year, already killed a good deal of rats by means of various locally made rat traps. Considering the tremendous damage caused at that time, it appeared that rat population also seem to be much more than during 1959 Mautam famine.

At the time of actual Mautam famine, no word is sufficient to express the scarcity of food and foodgrains. From every corner of Mizoram people started coming for food to the western part of the country namely; Buzhmun village and the nearby areas where food grains were stocked at the behest of the Government in the previous year. The coming and going of paddy-laden people were to be seen all day long in the Hachhek range, such were the days which reflected in the names of some new-born babies as Khawtinchawma

(chawm Literally means feeding every village) Khawtindawla (means supporting every village) Khawtinkhuma (means surpassing every village) etc. etc.

Surplus grain in a village or two, however, is not sufficient for the whole of Mizoram, nor every people in the country could reach Bughmun village. To ward off such an eventuality, the Government also arrange food stuff from the neighbouring states through ferries and boats and stored at Tlabung, Sairang and Tippainukh villages from there foodstuff were distributed and transported to far distant corner of the country. According to the Superintendent, Lushai Hills Administration Report in 1913-14, the British Government expended Rs. 5,39,927-11-0 (Rupees five lakhs thirty nine thousand nine hundred twenty seven and eleven annas) only, towards the cost of importing such food stuff to Mizoram.

The cost of rice, then, was very cheap; it was just Rs. 5-10-0 per moud of rice (1 moud = 37Kgs). Such foodgrains were issued to the needy for repayment with interest. However, few people could do so due to lack of money and their credit was made good by way of forced labour. Hence, forced labourers in great number from villages had been requisitioned to go to Aizawl town off and on. Their main task was construction of water storage tank which till today could be seen just above the present Mizoram Chief Minister Bungalow. This construction work was very exhaustive and time consuming, causing great suffering to the Mizo people at that time. Besides, the hardships caused by forced labour and the unfriendly attitude of the supervisors, the worst thing which hurt the feeling was that whether a person repaid his due in time or not, he would still be forced to go for labour at the cause of those who could not make good their dues in time.

As Mizoram was recently annexed to the British India at that time there were so many pieces of work to be done, perhaps just to subjugate the people according to their will, like construction of roads, carrying the belonging of officials and soldiers by head load and very often, they were required

to part with their eggs and chicken free of cost. Due to this type of frequent forced labour, many people moved out of Mizoram to such places like Lakhipur in Cachar District in the North east from Hachhek range to hilly tracts of Cachar in the north west, and from the western part of the country to Tripura. Those moving towards Tripura shifted in two batches and in great number. Prior to this movement, many people already migrated to Tripura but we would focus our attention to these at the time of Mautam famine in 1911.

The first batch was headed by Mr Dokhuma Sailo. In order to avoid the Mautam famine and to have a separate chieftainship from the domine of Mr.Hrangvunga Sailo. They moved to Tripura around 1904 from Serhmun village, the place of Mr.Hrangvunga Sailo and where Mr.Taitesena was born and brought up.

The second batch was headed by Mr Hrangvunga Sailo chief of Bunghmun village and by this time they had already shifted from Serhmun to Bunghmun village. He moved along with 200 families to settle down at Zampui range in Tripura. They did not come back to Mizoram even after the famine was over. Perhaps that time might be around 1912 and the main reason also appeared to be due to forced labour and the difficulty faced by them for repayment of the relief measure at the time of famine and not because of the famine itself.

Considering all these things, one can clearly discern how far the great famine in Mizoram governed. The life line of the people and it is one factor driving. The Lushai clans to far distant places outside the present Mizoram.

Thingam 1929

The term 'Thingam' derives its name from the fact that one type of bamboo locally called 'Rawthing' bore flowers and fruits and ultimately died out. The fruits of Rawthing are somewhat bigger than the bold, long and oval shaped paddy grains. Rats fed on such fruits, became very fatty and exceedingly increased in numbers and soon after such Rawthing fruits were exhausted, they began attacking paddy that resulted in famine.

After 18th year of Mautam, came Thingtam famine in 1929 but people took all possible precautionary measures since Mautam famine 30th years ago had been very serious and severe. Unfortunately, there had been an unusual heavy downpour that year beginning from the month of June followed by the long spell of rainy days. Everywhere there were heavy landslides causing heavy damage to the fields and farms. Due to this unusual natural calamity, that year ■ also known as 'Minpui Kum' (The year of heavy landslides).

The main land route between Aizawl and Sairang was blocked for a long time preventing from the movement by bullock cart. To clear this main route, Government requisitioned many people for labourers from near and far off villages and the whole route was practically abound with labourers including men from the 1st Assam Rifle Battalions.

The cost of rice, compared to the present time, was very cheap then and perhaps it may be difficult to believe also. In the market place, 15 seers (about 14Kgs) of rice could fetch just Re.1. But in that particular year, atleast for a Day or two, Re 1 could just purchase 2 seers only !

People were quite at loss and feeling uneasy at the precedence of Thingtam famine by heavy rain and landslides. Everywhere newly landslides were in sight and the bad year preceeded the more ominous and imminent Thingtam famine.

Towards the autumn season, rats in great multitude started attacking paddy fields and only dying pale rice plants were in sight everywhere just as the landslides the previous time. No one doubt that rats in thousands invaded the paddy fields. However, at the end of the year, thanks to the blessings of fate, sufficient paddy for seed purposes was harvested for the ensuing year.

The year 1930 was the actual famine year (the year 1929 being the year in which paddy plants had been attacked and destroyed). Many people, somehow perceived the need for extensive cultivation in the previous year and the degree of suffering was not so serious, they could spare their surplus

stock for the actual famine year. Government also did not expended for famine relief measures as heavily as it did in 1911 Mautam famine and the people in general, did not face too much suffering that year.

Even certain villagers on the way to Lunglei like Thiltlang village had sufficient carry over stock of paddy since the previous 2—3 years and the current produce could be left untouched and spared for others.

For the inhabitants of Aizawl town and its nearby villages, certain rich people arranged for procurement of rice from the plain areas in the neighbouring district. There were being transported to Sairang village by motor boats, which again were moved to Aizawl by bullockcarts. At 13 years of age, the author of this book also went to Sairang for this purpose.

As often foretold by the forefathers, the famine was followed with abundant harvest and life became normal within a short time. However, it is a known fact that after 30 years, the next Mautam famine which would definitely more serious in nature, would happen again in Mizoram. Mizo people, therefore, with every possible precautionary measure went ahead to meet such a challenge.

CHAPTER—II

THE CHANGING PATTERN OF FOOD PRODUCTION IN MIZORAM.

It will, perhaps, be quite difficult to believe the drastic change in the production pattern of rice between the present stage and just 50 years ago unless one actually witnessed this changing pattern. Some 50 years back, whole of Mizoram was covered with rich and dense stand of forests and men's cultural activities could be hardly found widely scattering here and there. Except at the time of periodic famine, the Mizos hardly needed to import food grains from outside sources. Certain section of the people did sometimes faced shortage in food grain production (rice) but they could still manage without too much difficulty because of their other produce like corn, millets etc. Quite contrary to the general idea of the present generation, everybody wholeheartedly tried to be self sufficient in food production then. The old saying goes out like this: "A hungry mother increases, the cooking pot but the father extends the cultivated area". If they were willing rice could easily be imported at a very cheap price at that time but they preferred to depend on their own produce to those produced by the plain. People even if they had to satisfy their hunger with such items as corn, millet, the cork portion of Palm trees and wild calocasia. Such was how they sustained their lives in times of shortage of food production without merely trying to find out an excuse for one reason or another. It, therefore, is difficult for a typical Mizo to understand the idea of finding fault with those willing to criticise our leaders due non-availability of food grain produced by others but never willing to work hard for getting rich harvest by themselves. The scripture says 'Let them not eat those who do not work'. If, at times, a particular village had to be sufficed with such less wholesome food, they used to get supply from the neighbouring villages. This they could manage to live from hand to mouth till harvest of the standing crops.

It may also be noted that in the same village also, the chances of getting good harvest are not same for all the people. In spite of putting great effort, some could still end up with a failure, see as'do laziness and less quantum of

work put on that aspect. Certain people, particularly less affluent ones, could not usually cultivate the best part of land, but usually did so at the periphery of the main fields of others. In such cases there used to be more destruction from wild animals, pests and other such factors. To safeguard their jhums against such eventuality, certain measures like *sai dai* and *perngo* as locally known had been made around their jhums. Since such were their ways of earning livelihood, the chieftain and elders sat together and fixed the price of paddy for the village and made arrangement for the have-nots from the have-ones. This sustained the whole village from the grips of misery and suffering. On the other hand, those having rich harvest on such occasions were respected and honoured by all, were considered to be saviours of the village and their progeny also took after their status in their names such as *Lalkhawchhana* etc. meaning 'saving the village'.

Such was the practice for the socio-economic welfare in Mizoram since the past time, the people did feel shy of sustaining their lives at the mercy of the chieftain and elders, they took to jhumming in large areas in order to be self-sufficient in food and put great effort on that line. For the chiefs also, it is not a pleasant thing to set aside some portion of rich harvest for the poor every now and then, they could not tolerate idle people, they even let them know their displeasure or otherwise face to face and such persons even dare not come out at the sight of others, instead, they stealthily went in the corner to visit kins and folks. If we look back such a situation now, it may appear to be because of the status of village chief which restricted the freedom of their villages at will, yet such was not the idea; if any shortfall in production happened in a village whether due to negligence or laziness in work or any other reasons, the ultimate of his own people responsibility rest on the chief for the welfare of his own people. That's why the chief took a serious view for such idle persons and tried his level best to amend them. Same principle would hold good for the present generation also. If the present situation is such that everybody expects/depends on food supplied by the Government, it would be a proper thing for the Government to have a stern view for the lazy and idle persons, allot them plots of their own to till, open

the doors for learning technological know how in a systematic manner to weed out the undesirable seeds of laziness in the present generation.

Even if there was shortfall in production in certain villages, there used to be others having sufficient grains to feed the inhabitants of Aizawl, particularly on weekdays and Saturdays heavy inflow of rice from the near and far villages could be seen in heaps at the main Bazar opposite to the present buildings of Pu Buangthanga. The village daisels sat with baskets filled to the brim selling rice and no fair priced rice could be available at that time.

Money was in great scarcity then, and just a rupee could fetch 30 scales of Piala No which is slightly more than 13kgs 200grams in today's measurement. I was then 16 years old and found such quantity of rice quite heavy while carrying with a home made cloth. There used to be an endless sight of full loaded bullocks with men on the high way enroute to Aizawl with a constant sound of ringing bells attached to their necks. Strike or untoward behaviour due to lack of supply from the plains was then beyond anyone's imagination.

Prior to 1940, paddy was produced in plenty especially in the far flung cornered villages and was easily available at Re 1 per 9 tins of kerosene oil. I went to P. Leng West to work as a school teacher in 1935 and at that time the huge quantity of paddy contributed as provident fund was kept inside Zawlbuk. As this could not be sold at the usual rate due to bountiful harvest, the then non-believers used to purchase then @ Re 1 per 15 tins for making local wine. The inhabitants in the east part of the country also produced huge surplus grains at that time. It was said that Rs. 10 could fetch 120 phunt (about 360 tins of K.O.I) during these days. If we think of such time, it now appears to be a mere old story, just unthinkable for the present generation.

The second world war broke out during 1939-1945 and India attained independence in 1947. All these affected directly or indirectly the traditional way of earning livelihood, socio-

economic condition and social life in Mizoram in many respects. Nevertheless in normal years, rice was not usually imported from the plains till 1953 since the great majority of the people took to cultivation as their main occupation and it is only since 1954, rice was imported from the plains in a somewhat large scale to Mizoram.

Food Position during 33 years.

The year 1953 was recorded as the highest production year in Mizoram for paddy since the Indian Independence. As per the record in the Office of then Superintendent of Lushai Hills, the whole production of paddy was sufficient for every single head to last 1 year and 1 month. Perhaps, this might be the highest record of production in Mizoram even for years to come. The requirement of one person for one year was calculated as '10 phur' (30 tins) of paddy which is equivalent to about $4\frac{1}{2}$ Kgs per week per head.

The time of Mautam famine was approaching, Rawte tam happened in 1954 resulting in increased rat population in great numbers. The harvest report that year should only 9 1/2 months, time sufficient food. However, there were huge stock of paddy from the previous year and no serious difficult problems were faced by the villagers, only there was scarcity of food for Aizawl population.

The great effort put in 1955 was in no way comparable to production in 1953, but just sufficient for 9 months and 10 days. In 1956, a kind of bamboo locally known as Paulrua showed sign of dying again. This produced synchronous increase in jungle fowls and rats and people living in the Mamit range could not utter anything but the increasing population of such typical birds. This heralded the imminent Mautam famine shortly just as the voice in the wilderness did heralded the Lord's coming. At the end of that years, the harvest report indicated production sufficient only for 9 months.

The year 1957 did indicate more signs of Mautam, the fruit bearing bamboos could be seen in many places. However,

there was good harvest that year, sufficient for almost a year and in fact, this good harvest did relieve people to a great extent for the bad year soon to come. I myself also procured 120 tins of paddy from Khamrang village that year and transported along the Tlawng river.

In the year 1958, an unusual increase in rat population was much talked about by the general public and was repeatedly told to members of the Anti-famine organisation. Bamboos began bearing flowers and fruits in every corner of the land and the great multitude of rats fed on these bamboo fruits. This was not the actual famine year but popularly said to be 'a year for preparation'. Therefore, with great preparation and every possible measure against rat damage to crops, the whole production of paddy, at the end of the year, could be sufficient to last 10 months i.e. upto October the following year. The good harvest that year was due to, apart from others, the concerted effort of the Anti-famine organisation and the Department of Agriculture towards the mass destruction of rats; thousands of rats had been killed by the jhums that could be even felt by the rotten smell emanating from the dead bodies.

Then came the actual Mautam famine in 1959. All the hills and low lying areas were just left dried, field crops due to flowering and fruiting of bamboos and the rate of increase in rat population was beyond imagination. They moved in thousands to wherever they could get more food, i.e. bamboo fruits. One man named Sanga of Lungleng village once happened to come across at dusk such a multitude of rats crossing the footpath while he was travelling from Thingnam to Lungleng and narrated the tale. — From the upper portion of footpath rats suddenly came in thousands just as the hailstorm to the lower part of the path and when all these were over, the trail they left behind was just like those of the herd of wild bears. Again, once a flock of rats swimming across Tlawng river during rainy season was sighted, while many reached the opposite side safely, many others got drowned and the dead bodies could be even found at Baribi village miles away from that place.

Such rats were very much fond of bamboo fruits particularly the middle portion (Kornel). After the month of August that year, most of the bamboo fruits had been eaten up and in spite of our utmost effort to combat against them by way of poison baits, traps etc no poison bait was sufficient to kill them all and the paddy fields were their last victim. At the end of the year, whole production of paddy in the country was just sufficient to last two months only i.e. upto February the following year.

Then what was popularly said to be as the year of abundance came in 1960. To start with, people began preparation for normal jhumming practices like felling trees and bamboos while barely sustaining their lives with wild colacasia and the like ; with great hope, heads of every family prepared as much jhum areas as they could tend. It was then in turn a great famine for rats for want of tender food like bamboo fruits, their lives had been infected just as a cancer cell does leading to death in numbers. However, there was a long dry spell that year and the burning of jhums consumed beyond control wide areas much greater than the actual jhum areas and this greatly destroyed the land resources beyond one's imagination.

If we consider the total harvest that year, surely it would have been a great disaster to the people just like the year of famine but thanks to the dependable Governments, (561, 244) mounds and 30 seers of rice had been imported from the neighbouring states which relieved the people of their hunger. The selling price of rice was also quite reasonably low, about Rs. 26 8-0 per mound of rice. 1 mound is equivalent to about 37Kgs and Rs. 26-8-0 is equal to Rs. 26.50 in modern scales of measurement. That year, report of grain harvest indicated that the total harvest would be sufficient to last for 8 months i.e upto August the following year and it was a heartening sight and delicious in taste to have eaten our own produce from our own plates.

In 1961 also, people put great effort on jhum cultivation, filling the land areas as much as possible. However, due to fire havoc the previous year, the land was not restored fertile sufficiently, there was failure in germination, seedlings were

destroyed by insect pests and diseases, the ears failed to produce grains leading to very low quantum of paddy yields-not even sufficient to last upto August the following year.

The same pattern in paddy harvest was observed in 1962 also - just to last upto about 15th July the following year. Same was the case in 1963, in fact, slightly worse, than in 1962 - The total harvest could last upto June only the following year.

The year 1964 turned out to be slightly better than the year before perhaps due to restoration of the land of its fertility, the total harvest could last upto about 15th July the following year. At the dawn of 1965, the whole farming community had been awoken from their long depressed years, took to farming with new hope and the paddy plants also grew satisfactorily. At harvest, the record indicated that whole produce would be sufficient to last upto August the following year. With the adaptation of high yielding, short duration variety of paddy and other crops, we could manage to last the whole year without much difficulty.

Since the pattern of harvest showed an increasing trend, people took to jhuming with great enthusiasm and vigour. When the time of burning was at hand, in 1966 the new political movement engulfed whole of Mizoram and this turned out to be the most TURBULENT YEAR for Mizoram. No one could follow the path leading to their jhums. Increase in jhum areas and such movement could not go along well. Needless to say, the total harvest that year could sustain the whole population upto just about 15th March the following year we once again heavily depended in food supply from neighbouring states just as in the year of famine.

Under such a critical time, 1967 turned out as usual and people began preparation for their jhums. Not before long, however villages in the whole country had been grouped together for the larger ones and such groupings had been technically termed as 'Progressive Protected Village (PPV)' under such a condition, even individual paddy harvest became a common property to all and every plan and prospect were in disarray. This created an untold misery to the people. Village

grouping was not done once and for all at the same time, in fact, it was done one after another. It was needless to say the hardship and difficulty faced by the grouping villagers, it was equally difficult for those awaiting next grouping what to do and not to do at that time. This again brought failure in harvest of paddy and at the end of the year, the total harvest was just sufficient to last upto February the following year.

Since such was the situation at that time, we were in deep trouble in 1968. Everywhere in the country, food supply was arranged by air-dropping and such air dropping for Aizawl town was also done at Lawipu areas on the way to Reiek village. The most critical period of Aizawl was in the month of September, and at one time 1 Kg of rice cost Rs. 12.00 such being the condition, no one was in a position to do farming in a proper way. The total grain harvest that year could last for one and half months only. Inspite of such a critical situation, all these who could make such achievement were really worth of great honour. This is the most devastating year since, the great trouble in Mizoram. This caused great inflow of rural population to urban township and these having the right line of thinking and dutiful ones became one of the elites of the town today.

The turbulent moment settled down to a certain extent in 1969, but due to heavy shortage of foodgrains, no one was in a position to take farming in large scales and at the end of the year, the total grain harvest could last for about $2\frac{1}{2}$ months only for the following year.

In 1970, people began to take farming in a more comprehensive manner again, and the paddy did well in the fields till grain filling stage. Due to bad luck of natural calamity, cyclone created havoc on 12th and 13th November that year bringing widespread destruction of paddy fields. While good harvest was expected, the harvest that year could barely last for 2 months only for the following year.

Totally fed up with incessant scarcity of grains, heads of every family began farming on a comprehensive manner again in 1971 which produced, inspite of many difficulties, good

results. That year, the total harvest could sustain the whole population for over 3 1/2 months which was considered to be a great step forward for the future.

In 1972, the land ravaged by wild fire in the previous years had been restored to its fertility to a great degree, the grouping of villages resulting in larger villages than the original ones and due to all these and other factors more compact areas having better fertility were taken for cultivation. At the end of the year, the total harvest of paddy was recorded to be sufficient to feed the inhabitants for six months the following year.

In the year 1973, the political turmoil and underground movement in Mizoram subsided to a great extent. The farming community could do their usual farming practices and at the end, the total production was found to be sufficient to last almost for seven months.

Then in 1974, normal farming was done without too much hampering everywhere and at the end the report indicated that whole produce were found to be sufficient to last for 7 1/2 months. The need for the 'highly treasured fair priced rice' was also becoming dwindled slowly. The fairly good harvest this year was perhaps mainly because of the productive soil restored due to infrequent farming of the same spot as a result of grouping villages into longer ones which otherwise would not have been possible had the people been in their original villages as before.

The year 1975 turned out with new hope for the future. However, the rumour of Rawthiang tam in Tripura into increase in rat population etc. heralded an ill-omen for the people in Mizoram. Fortunately this famine did not affect Mizoram in its true sense and at the end of the year, the harvest record showed that whole produce was sufficient to last for eight months for the following year we were indeed happy since there was a steady progress in increasing production year after year.

The year 1976 set in. By now everybody knew that Thingtam famine was at hand and for this reason, cultivation of cash crops like ginger etc. which were not normally attacked by rats yet could fetch a good return, were intensified in lieu of cereal cultivation. True to the prediction and rumour, Thingtam famine engulfed almost whole area of Langkai river in the west, and a swarm of rats came from the neighbouring Tripura. This problem was compounded by the widespread scattering of Thingtam elsewhere in the country with a host of rats accompanying it. However, this Thingtam happened mostly in the western part of the country, the overall situation in the country was not too bad. At the end of the year, whole production was reported to be sufficient to last for about 5 months i.e. upto May the following year.

The real Thingtam happened in 1977. Rats multiplied exceedingly great in numbers, ate away paddy in the fields, everywhere nothing but dry paddy plants were insight. As mentioned earlier, cereal cultivation was not intensified due to the imminent Thingtam that year and as a result, the whole produce was reported to be sufficient only for about $2\frac{1}{3}$ months and 10 days only the next year. Production of ginger, however, was very high indeed and it posed great difficulty in marketing. Thousands of mounds were unsold and left on the roadside rotting. Had those been sold at the usual market price, it would be a great relieve to many cultivators.

The year 1978 was known to be 'the year of abundance' since it is the succeeding year of Thingtam. However, many people were already reluctant to have farming for cereal production and at the year end, the whole produce was reported to be sufficient to last only for about $3\frac{1}{2}$ months.

The year 1979 turned out to be slightly perspective than the year before. More areas had been cultivated for cereal production, timing and distribution of rainfall was also satisfactory which brought a sigh of relief to the people from the start and at the end, the report indicated that the total production would be sufficient to last about 7 months for the following year.

Since 1980, more people prefer other trades to jhuming for their livelihood, the inflow of rural people to urban areas was still at large, and the soil fertility of farming areas were also being depleted due to frequent jhuming. Hence, the production of rice that year drastically has gone down again, to last just about for 3 $\frac{1}{2}$ months for the next year.

The situation in the year 1981 was agriculturally satisfactory and the production report at the end of that year indicated sufficient foodgrain to last for about 5 $\frac{1}{3}$ months for the following year.

The production went down again in 1982, just to last for about 3 $\frac{1}{2}$ months for the next year. The then ministry headed by the People's Conference Party in Mizoram declared that year as 'the beginning of Campaign known as 'Self Sufficiency in food production'.

Slight progress was made in 1984. More people took up wet rice cultivation in the low lying areas and at the end, the production was reported to be sufficient for 4 $\frac{1}{2}$ months. Similarly, more or less progress was made in 1985, where production was found to be sufficient for 4 $\frac{1}{3}$ months for the following year. The farming community was also becoming aware of the need for more production and self sufficiency in food and this marked the turning point for self sufficiency in years to come.

In 1986, the 'new land use policy' had been introduced to do away the usual practice of jhuming and even though this hampered the normal practice that year, the total harvest at the end was found to be sufficient to last for 5 months in the following year. This also marked a welcome sign for the future.

In 1987, the new Govt. headed by the Mizo National Front (MNF) was formed. The Government devised strong and comprehensive policies for self-sufficiency in food within 3 years. Under that policy, all the flat and valley lands were proposed to be leveled using Bulldozers and Tractors for

permanent cultivation. If this policy turns out to be a success, it would really be a big asset to both the Government and the people of Mizoram.

In previous days, the Mizo people did not really have any source of revenue except the grains harvested from the jhum and hence, 10 phur (about 30 tins of kerosine oil) per head ■ considered to be sufficient for a year. In these days, however, there are now side sources of income and the usual food habit i.e. three times a day has been changed to twice a day by many people, so with the help of fair priced rice, we could manage to sustain our lives throughout the year without much difficulty even though there is shortfall in production. At the same time, the habit of preparing local drinks out of our own produce and Govt. supplied rice stands in the way for many of our future prospects.

CHAPTER — III

SOME IMPORTANT EVENTS AND THE PREPARATION FOR 1959 MAUTAM

Mizoram took to farming in its usual traditional way but with dilemma in mind of its success that year. That was due to the imminent Mautam famine which will surely befall as the winter season do happen in a year. What shall we do under such a circumstances ?

1. The Anti - famine Campaign Organisation (A.F.C.O) was born :

When this Organisation is mentioned, many people must have now asked themselves what does it stand for. However, certain intellectual people crossing beyond 50 years at this stage must have recalled such time with a remark that 'such was the most popular and welltimed organisation. created on the advent of the great 1959 Mautam famine in order to save people from the grip of hunger and thirst and the way out from the doomsday.'

Mizoram normally was self-sufficient in food in the past ; the scarcity at times in a village or two could be made up with the rich harvest elsewhere in other nearby villages. Only on such an accassion as Mautam and Thingtam famine dd the Government take up certain measures like procurement of food grains from the neighbouring areas.

The year 1953 was the last and most abundant harvest in Mizoram ; taking 'phur 10' per bead per year as an average, the total harvest had been estimated to last 13 months for the whole population. What a hey day it was ! By this time the second world war came to an end and many people started thinking different lines of trades for livelihood. The post war reconstruction schemes brought forth better road communications, schools for education and opened up more jobs in the Government. The Indian Independence in 1947 opened up wide avenue for educated and intellectual persons on different lines of trades other than traditional agriculture. Due to sudden increase in educational institutions, many young men and women followed the path of education instead of food

farming. This resulted in the synchronous decrease in the size of barns and since that time the size of our barn could go no further in the ascending order till today.

Even after Independence, the impending danger of Mautam famine after a lapse of about 10 years was certain to the mind of even a common persons. At that time the socio-economic status of Mizoram was so pathetic that failure in any particular year could totally upset the whole set up of infra-structure; the condition of road and communication was beyond imagination. The only motorable road from Aizawl to Silchar was just like driving on the nullah. Travelling under such a condition usually took two days and sometimes it was no better than to go on foot. It took four days to go on foot from Aizawl to Silchar.

At the time of 1959 Mautam famine, Mizoram was already fairly populated; a glance at the increasing tendency of population since the first census in Mizoram indicates the following: In 1911 the population was recorded as 91,204; 196 202 in 1951 and at this rate the population must have been far in excess of 2 00,000 in 1961. It would be no wonder to have sleepless nights for heads of the families while majority of the people will be at the mercy of the coming fateful famine at hand but the thirst for politics among the people knew no bounds above anything else. That Mautam famine was fast approaching and was due to happen within 10 years

At the time the author of this book was heavily burdened with poverty family affairs like a short-gap born children and babies and so on. Such was the condition for many others also. With a view to betterment and uplift of the people from such a situation within 10 years or so, the Anti-famine Campaign Organisation was formed on 21st July, 1951 under the Chairmanship of the author of this book

This Organisation was in no way neither affiliated/connected with any political parties not being established for that purpose. Similarly, it is free from any affiliation of particular religious denominations. People of diverse skill and craftsmanship willing to render their service voluntarily for the cause of famine relief works are welcome to join this Organisation. Those present for establishing the organisation at that time were as follows :

1. Shri. Lalmawia, Ex-MLA, Zarkawt
2. Mr. Dahrawka Vety Doctor;
3. Mr. Pachhunga, Shopkeeper, Dawrpui
4. Mr. Rosema, Mission, Veng
5. Mr. H. Khuma, MDC, Dawrpui
6. Mr. Phillip-a, Compounder, Mission Veng
7. Mr. Chalhnuma, Synod Clerk, Mission Veng
8. Mr. Chawnghausia, Sub-Court Member, Kulikawn
9. Rev. Liaungkhaia, Pastor and Mr. C.Rokhuma Organiser.

When the aims and objectives of the organisation was notified to the general public, men of different calibre and skill volunteered themselves to join and render their service to this organisation. This news even heralded to the knowledge of the thea Superintendent of Lushai Hills, Mr. Bark taki who wholeheartedly communicated his view to the organising Secretary in the fashion : 'My service will at all time be available for this cause'. Further, even the then S b Divisional Officer, Lunglei requested to send the guidelines of aims and objectives immediately so that they could also form such an organisation in his jurisdiction. Accordingly, sufficient number of pamphlets were made available to him for whole of his jurisdiction and the anti-famine campaign organisation Sub Headquarters was subsequently formed at Lunglei.

Since the Organisation has grown up to be a big functional Organisation in no time, it was necessary to form a big Committee Comprising men of different trades for the whole of Mizoram. In order to save people from the grip of Mautam famine, men and women willing to sacrifice cash and energy for this purpose were selected and the committee members were formed as follows :

- | | |
|---|--------|
| 1. Mr. Lalmawia, B.A. MLA, Chairman | |
| 2. Mr. H.Khuma, MDC, Vice Chairman | |
| 3. Mr. C.Rokhuma (founder) Organising Secretary | |
| 4. Mr. Pachhunga, Treasurer | |
| 5. Mr. Lalbiaka, B.A. Asstt. Secretary | |
| 6. Mr. Lalsiama, Financial Secretary | |
| 7. Mr. Lalchungnunga, B.A ,B.T. DIS Com. | Member |
| 8. Mr. Vanthuama, B.Sc. (Agri.) DAO. | —do— |

9. Mr. Zokhuma, Vety Officer	Member
10. Mr. Lalbusia, MLA	—do—
11. Mrs. Lalziki, B.A., M.Ed. Principal. B.T.C.	—do—
12. Mrs. Hmiegiani, President MHT	—do—
13. Mr. Lalrem, MA. P.E.O. (Project Officer)	—do—
14. Mr. CH Siprawnga, C.E.M.	—do—
15. Mr. Vachhuanga, Judicial Officer, District Court.	—do—
16. Mr. Chawngnhuaia, Ex J.O.	—do—
17. Mr. Ch. Chhunga, President, Mizu Union	—do—
18. Rev. Liangkhaia,	—do—
19. Mr. Vankhumi, Hd. Master, B.M.E. School	—do—
20. Mr. Chahnuna	—do—
21. Mr. Phillip	—do—
22. Mr. Chawnga Khatla	—do—
23. Mr. Ch. Ngura, Chief of Durtlang	—do—
24. Mr. Siamhnuia, Circle Officer	—do—
25. Mr. Vawmphunga, Hl mea	—do—
26. Mr. Chawngzika, Manager, L.P. Press	—do—

Sri. Barkatki Superintendent Lushai Hills, was also nominated as Ex-officio member to this Organisation.

Since this organisation was grown to such a dependable one, the people wholeheartedly co-operated its functioning from the start. Its aims, objectives, mode of functioning had been publicised through. The newspaper media and it must have been quite a miserable news to the rat population too!

The guiding Principle :

Initially, three main principles were evolved as ;

1. To evolve the technique of precautionary measures against the periodic famines and other natural calamities.
2. To evolve the ways and means for attaining sufficient quantity and quality food at all times.
3. To educate people for domestic, socio-economic uplift and betterment.

In order to achieve these objectives, there are 12 other ways and means to be complied with, such as ;—

1. Mutual understanding and co-operation to the poor and needy.

2. To evolve scientific ways of jhuming
3. Intensive cultivation of cash crops.
4. Control of insect pests and other diseases against crop damage.
5. Improvement of roads and communication
6. To train domestic animals for transporting goods.
7. Reduction local drink preparation out of rice.
8. Judicious rationing for each family.
9. Preservation and conservation of lands in a judicious way
10. Improvement of socio-economic standard.
11. Proper storage of surplus foodstuff
12. Mutual understanding and co-operation with the Government.

The Anti-famine Campaign Organisation launched a full-fledged campaign for the successful implementation of these 12 point programmes and the Government also took keen interest on this programme. As if it functioned as one of the Departmental wing, hundreds of correspondence were pouring in day after day.

On the 2nd September, 1952, a small instructional pamphlet No. A, for judicious preparation of food and desserts for a family was distributed in hundreds of copies in different villages. These pamphlets were kept in the custody of village headmen or at the branch office of the organisation, for ready reference by everybody. Several housewives had been reported to have highly benefitted from this campaign.

On 17th July, 1953 a memorable festivity was arranged at Boy's M.E. School, Aizawl without a single trace of rice in order to educate people that rice was not the only food but many others like banana, tapioca, corn, potato, squash, cucumber etc. are equally good and nutritious. Many well to do and public figures such as Superintendent of Lushai Hills, Assam Rifle Commandant etc. were also invited to this feast and everyone big and small, rich and poor were equally well-fed with good appetite with this riceless festivity. Even the Europeans did not deny such wholesome food. On such an occasion Mr Sainghinga made a brief speech with a concluding remark as 'I have no doubt that this organisation would

surely save the people from hunger and death due to famine in Mizoram'. Looking at the subsequent following years his prediction proved to be quite true indeed. It would be perfectly appropriate, in this time also if such type of campaign is repeated often by such a respectable local body like M.H.I.P. in Mizoram.

Mautam famine was fast approaching and due to the general belief in crop failure at one time or the other, the coverage of cultivated area was slowly decreasing. The thinking of general public was rivied with hunger for an alternative lines of livelihood at the instance of the post war reconstruction scheme such was highly appreciated and encouraged by this organisation also. Several people went to Burma and India to buy and sell goods amidst their gloomy future with the only hope that having money would certainly sustain life in the event of high demand at high cost. Some of these daring people were our public figures to day.

At the turn of 19-4, Rawte flowering (one kind of bamboo) happened on certain pockets of the country the fruits of Rawte were just like those of bamboos, oval shaped with the average size of Maitamtawh fruits. This flowering was accompanied with increased rat population but on the whole the famine was not caused for majority of the people. In certain areas like Khuangthing village, locusts and grasshoppers attacked paddy seedlings as a sign of near-distant famine a touchy warning to the people,

The organisation felt the need for a large scale Banana cultivation in order to tide over the grip of coming famine. Accordingly, the Chief Executive Member was requested to issue formal advice to every village for intensive Banana cultivation. Large hectareage of land had been seiled for this purpose in the whole of Mizoram. In Maubawh (Aizawl) the then District Council allotted a large portion of land for this purpose which was known later on as 'The Anti-Famine Farms' — So great was the enthusiasm at that time that many of them still continue this profession till today (1988) as their sole means of livelihood. It was really a record breaking success.

The farm of this author had been used as an Experimental Centre out of which many cuttings of Topiaca, sweet potato and other various seeds were distributed to people free of cost.

As we all know, Mizoram is totally hilly, the food paths between villages were very narrow and had, maintained by the villagers concerned on voluntary basis. In this manner, each village had to maintained the food path within their own area and it should be a difficult task for small villages having wide area of jurisprudence. However, difficult such a task may be, every village could, somehow fairly have done the maintenance work. In such a situation, construction of road of bullock and horses etc. for transportation of goods are really a colossal task for them. Such was not, however, the condition everywhere in the country. Since the second world war was over, certain parts of Mizoram were frequented by motor vehicles and that's why this organisation considered it absolutely essential to have a reasonably well motorable road at least between important villages before the actual famine. This is absolutely important for transportation of foodgrains at the time of famine by vehicles or atleast on horseback or by bullock when all the paddy plants are eaten up by rats. In addition to this, the organisation thought it essential to have atleast two airstrips in Mizoram.

Fortunately, the Hon'ble Supply Minister of Assam visited Aizawl on 25th May 1954 and the organisation had ample occasion with him to apprise him of their aims and objectives. The Government was expected to have every precautionary measures against the forthcoming intolerable Famine. To our surprise, the Minister replied, with raising eyebrows and frowned 'There would be no Mautam famine as such in 1960, increase in rat population, rats eating away paddy plants etc. in to day's time, such idea would be simple a superstition' After a brief exchange of ideas on this topic, he however at last concluded with a remark "Even if such a calamity did happen, you would not be left to die of hunger." We both considered each of us to be quite ignorant and superstitious on this count!

The Government also took cognizance on the proposed Jeepable roads between villages wherever feasible, fully backed up by the common people, in many places construction of Jeep roads was done with the sanctioning of grant-in-aids as 'Test Relief' by the Government. The relics of such a road could be traced out even today in many parts of the country.

Since the time was not yet come, there were quite a contrasting idea and belief among the people as to increasing rat population, some people believe in the positive while some others did not do so. However, the Mizo District Council paid attention to our advice and was in the opinion that famine would do result in exceeding increase in rat population as it did before. Similarly, Agriculture Department also, as a preventive measure, procured a good stock of rodenticides like zinc-phosphide for killing rats. We then set forth such poisonous baits at home and in the jhum areas killing several rats at the start and in certain areas even domestic animals haunting tigers and wolves were killed by such poisonous baits and this gave a good moral impression for combating rat menace. At the same time, certain people used to sell such poisonous chemicals in the name of this Organisation that sometimes proved to be a detrimental effect even on the very domestic animals which could find their way, in one way or other, to human beings also. Due to this unfortunate misuse of useful chemicals the District Council in its sitting in early part of 1954 passed the Bill in the session that 'Henceforth, no rodenticides should be used and even the Agriculture Department should return whatever stock they have to the Company'. Such ruling should in fact, must have been the happiest moment in life to the rat population! What a ruling it was for the organisation! That ruling really set the organisation upset for no other methods could equal those of rat poisoning in effectiveness. Can the locally made traps like 'Thangchep' and 'Mangkhwang' merely do away with the fleet of rats accompanying the coming Mautam famine?

It simply could not be like that and the organisation was really set at motion to evolve the best solution to this problem. At the subsequent session of the District Council in May 1954,

a proposal for the Amendment Bill was introduced through one of their members who incidentally was also one of the members of the District Council. At the same time the Agricultural Department was also requested not to send back the rodenticides already produced by them. The summer session was eagerly awaited at the same time it could be quite contrary to our expectation too. When the time came, Mr. H. Khuma stood up and spoke in a professional manner, "We did pass the Bill on use of rodenticides for killing rats in the earlier session, however if we imagined our break future ahead, there would be no other effective way as poisonous baits for killing rats on mass as an emergency measure. Unless the Bill was revoked or amended the blame for any undesirable effect on the part of the people due to rat damage would be solely on the legislators of the District Council. Do we, therefore, ready to accept such a blame and its consequences thereon? If we do not, barring the prejudice on the prejudgement, I proposed the Bill be invoked during this session. As we all know use of rodenticides needed extreme care and proper guidance, to shoulder this task, the organisation is well prepared and ever ready. Therefore, giving full responsibility to the organisation on the practice care use and safe custody of these poisonous chemicals I propose the bill be amended and use of rodenticides be continued as before".

Members of the Organisation also paid careful attention to the session with high expectation. Since there was no voice against the proposal, the Bill was amended and the house wholeheartedly agreed on the use of rodenticides again. As desired by the House, the Anti famine campaign Organisation decided to have a committee on rodenticides in each village, and the instruction manuals on such a committee with village council President as its Chairman, use of rodenticides and its safe custodianship, the lockers for such chemicals and keeper of keys to such lockers etc. were prepared with neatly sketch in the form of pamphlets and distributed to every village. The deadly poisonous chemicals were in use again as per the instruction and able guidance.

CHAPTER — IV

BASIC STUDY ON THE EVENT OF FAMINE

There are so many things to tell about the matter some of them are even worth recording in history to have such important events carefully observed so that they are not merely told from generation to generation as a story, the organisation decided to have a systematic study on this to put on record.

The time of Mautam famine was fast approaching day by day and the preceding Phulraw flowering resulted in increasing population of jungle fowls and rats; thousands of rats were roaming the jungle at night. This Pre Mautam famine event forcefully expedite the work schedule of the Organisation.

During the Thingtam and Mautam famine in the earlier time, so many miraculous events are said to happen in various places. Even caterpillars and brinjals were said to have changed into rats! Well, the truth of this statement could not be proved as no one is found to have survived till today. Hence in order to avoid such rumour and unproven fact in future, the organisation determined to have every remarkable event on record for the younger generations.

Accordingly, the committee entrusted Mr C Rokhuma, founder of the organisation the task of research and evaluation on this subject in 1954 in his own garden. Following were some of the salient findings :—

1. Polished rice can germinate :

In accordance with the suggestion by Mr. H.Vanthuama, the District Agriculture Officer, the first and foremost experiment was carried out on 29.6.1954 to find out whether polished rice could properly germinate or not. These did germinate vigorously and with careful maintenance, the grains were found to be ready for harvesting on 23rd Nov/1954.

2. Taming of rats :

In order to find out the reason of sudden increase in rat population during Mautam famine, taming of rats under close surveillance was started in July 1955. One batch of such rats was fed with rice while another batch with those of bamboo fruits. Some of the salient findings were listed below :—

1. Rats procreated every months, sometimes even at the interval of 28 days.
2. The young ones were devoid of hair till the sixth day of birth.
3. The eyes of young ones did not open till the 13th day of birth.
4. Some of the young ones were eaten up by the male rats.
5. Ordinarily rats gave birth to 4-12 young ones at a time but sometimes could be more than these also.
6. Rats appear to have great affinity with each other. They live happily in groups no matter where they came from. In time of food scarcity and hunger, the weaker ones became the prey of the stronger section yet that did not in any way lessen their bond of mutual relationship nor sow the seed of fear for each other.
7. Suppose a couple of rats gave birth to 7 young ones say 4 female and 3 male in the beginning of the year, considering one month interval of their procreation, at the end of the year there could be as many as 14548 rats out of that couple if all were survived during that period.
8. Bamboo fruits were the most treasured food of rats. As long as such kind of food was available in plenty none of them ate such other nor young ones became the victim of the older ones.
9. The main reason of sudden increase in rat population during Mautam famine was due to prolific procreation of rats feeding on bamboo fruits, non-destruction of young ones by the grown up rats and every nook and corner offering an ample breeding habitat. As the quantity of bamboo fruits dwindled, they became lean and then for want of nutritious food, infested with liver disease and ultimately died in thousands within a short time.
10. If rats were provided with enough food, they excreted a single pellet of excrete every 15 minutes interval.
11. Since rats could live and stay together with mutual relationship, thousands of rats move in unison towards the place where bamboo fruits and such others in times of famine.

Some of the more dreadful rats in times of famine :

1. **Chawmnu :** This ■ thought to be the ring leader in a group of rats, about the size of young and grown up pig (a young female pig just attaining the age of bearing first born young ones) said to be the leader since the earlier Mautam and Thingtam famine in Mizoram such a big rat was killed near Diltlang village during 1977 Thingtam famine. There was white spot on the forehead and the tail was fully white in colour; the structure and appearance was just like rats.

Such a peculiar animal was said to be the leader of a group of rats during the earlier times of Thinglam and Mautam famine perhaps such an animal did really exist.

Said Rev. Chawna, aged 80, a Pastor in Tripura "When I am a little boy, my father used to tell me that among the group of rats, there used to be one big rat, almost the same size of grown up pig with white spot on the forehead, popularly known as 'Chawmnu. While I am on my Missionary tour during 1959 famine among one tribe of Mizo called 'Tuikuk,' I have observed, among many foot prints of ordinary rats, conspicuously large footprints of rats which I believe it to be those of Chawmnu as I was told during my chi'daood." Because of this, I also mentioned ■ was Chawmnu in this book, the pronounciation being exactly as Chawmnu in the folklore.

2. **Zuhrei and Tampui :** These are the two types of big rats readily can be seen in Mizoram at any time. Tampui ordinarily lives in a forest, can be bigger than Zuhrei and brownish in appearance whereas Zuhrei has a bluish tinge in colour. On an average they are equal size and they are one of the most destructive scoundrels during mautam famine. Their principal appearances are :—

Body length	— 8 $\frac{1}{2}$ inches (21cms)
Tail	— 9 inches (22 $\frac{1}{2}$ cms)
Body size (chest)	— 5 inches round (12 $\frac{1}{2}$ cms)
Body weight	— 350gms
Abdomen & other visceral weight	— 50gms

Length of intestine	— 6ft. and 7 inches
No. of tits	— 10, 4 in the abdomen
	— and 6 on the chest.

They could give birth to 10 or more young ones.

3. **Zuchang**: They are only found in the jungle having creamy white on the lower abdomen: this is the type of rats outnumbering any other types of rats during famine. Adult rats of such kind have the following characteristics.

Body length	— 7 1/2 inches
Tail	— 8 1/2 inches
Chest size	— 4 inches round
No. of its tits	— 12, 6 on the abdomen
	6 on the chest

During 1959 we caught such a rat having 13 nos of tits, the 13th tit originating at the base of her neck. This shows that it could give birth to 13 young ones.

Body weight	— 152 gms
The visceral weight	— 28 gms
Length of intestine	— 4ft. 9 1/2 inches.

4. **Nawizel (Mouse)**: This is a tiny rat somewhat similar in size and appearance as those frequently found in the house. During famine they also greatly increased in numbers both at home and in the jungle.

Body length	— only about 3 inches
Length of tail	— could be more than the length of its body.

I believe it would be appropriate to have some knowledge about bamboo fruits that energised rats as prolific creatures while studying increasing rat population during famine. Let us examine certain characteristics of bamboo fruits on this aspect.

What is bamboo fruit any way?

By quoting bamboo here it means specifically *Melacana bambusoides* which is locally known in Mizoram as Mautak. In order to study the cause of increasing rat population fed on bamboo fruits sufficient quantity of such fruits were sent to the forest Research Institute, Dehradun for chemical analysis. Following were some of their findings:—

1. Starch (on zero moisture basis)	— 50,290%
2. Proteins	— 11.556%
3. Fat	— 0.231%
4. Ash	— 3.030%
5. Moisture (after sundrying)	— 9.400%
6. Others	— 26.493%

Considering the chemical contents and their respective quantities in bamboo fruits, it does not perhaps appear to be so high in nutritious value, nevertheless it is beyond doubt that every creature feeding on bamboo fruits became so fatty and chump, increased more milk production by cows feeding on them, fishes and other living beings on the water feeding on the rotten bamboo fruits were also no exception. The composition of its nutritious values may perhaps be such that they just behave as a well balanced diet for those feeding on them. Perhaps it might well be so suitable if our diet is regulated to contain such a composition as those of bamboos.

4. Experimentation on Grass hoppers/locusts :

Mizoram do not normally witness swarms of Locusts as those of nearby desert lands. However, in the summer of 1948 a great multitude of grass hoppers, covering wide area of about 3 square miles on their path, swarmed to Mizoram from the neighbouring areas of Manipur. This call for some thoughts about it. At that time a good number of them were caught alive and reared in colony at the Anti-famine organisation Experimental centre where they were fed with such a probable varied food like rice, corn, bamboos, wild plantain etc. growing on the centre. Experiment was carried out on two types of grass hoppers :—

(1) These hoppers, green in colour, with stripes lengthwise measured from head to tip of wings (the largest ones) about 4 1/2 cms in length. They fed mostly on bamboo leaves while their harmful effects on paddy were minimal. These were coming from Manipur.

(2) Another types were brownish in colour, with less conspicuous whitish stripes lengthwise. Such types of hoppers were suddenly detected in great numbers on the joints of Hliappui village at the time of post-emerging ears of paddy

plants. They fed on paddy leaves and plants. Normally they were larger in size than these of green grass hoppers, the biggest ones detected among them were found to measure $6\frac{1}{2}$ cms. The central locusts experts also confirmed that such types of locusts were considered as harmful insects. The Agriculture Department also took part in such a campaign against locusts with the help of pesticides and insecticides and no further incidence was observed later on.

Ordinarily grasshoppers used to lay eggs during the months of September and October by making deep hole on the ground. This they did so with the pointed end of their abdomen, the abdomen being stretched and elongated to the maximum and buried eggs deep down to the ground. The whole lump of eggs were moistened with abdominal secretion having characteristic odour. This secretion appears to function as a sort of repellent to other insects and organisms as well as to preserve the eggs in viable condition for a long time. The eggs hatched out with raising soil temperature during the ensuing summer season. Some experts claimed that the eggs laid by certain locusts/grasshoppers did not immediately hatch out but rather remained viable for a number of years inside the ground and did hatch out only when such a conducive situation prevailed for hatching. The young ones were wingless, and shed the skin four times in the process of growth. It was only at the third shedding did the rudiment of wings appear loosely hanging on the side in a much folded manner. After training in a matter of only an hour, did the normal wings, though tender, appear on the side. When the young one was about to shed the skin, it did so by disrupting the skin on the back side and end up at the hopping legs. The whole process took only 15 to 20 minutes, if however, something had gone wrong in the process, they often end up with death. It is now recorded that such harmful hoppers did exist Mizoram in the past, we should always keep in mind that should such a suitable condition for hatching eggs prevail, there could be a multitude of hoppers at any time. We should, therefore, always be ready to safeguard our paddy fields if and when such a situation arises.

5. Citrus Green Bup (Phynchocoris humeralis) :

Eventhough thousands of orange seedlings had been planted in Mizoram during the past several years, many of them

even bearing fruits now, the loss of orange due to citrus green bugs had been roughly estimated as 67% only 33% being harvested every year. Therefore, the loss due to these insects alone may accrue to the tune of not less than Rs. 3,000,000.00 per year. Since it is such a grave situation, it is imperative for every orange growers to find ways and means of doing away with these citrus green bugs. Such a task had been experimented on that very centre mentioned earlier in this book.

These bugs sucked the juice of fruits when they attain the stage of sour taste and fruit drop happened within a day or two. Let us first visualise the external morphology of these bugs. There are about four types of bugs known to have damaged orange fruits but I will specify this time the most common of all, having leafy green colour in it. Among the green coloured bugs also there are two types — one bigger than the other. However, barring the difference in size their behaviour and destructiveness are all the same similar.

	Small	Big
The body length	— 1 1/2 cms	2 cm
Width of thorax (back side)	— 1 1/3 cms	18 mm

There were two yellowish spots of 2/3mm on the backside of the thorax region.

At the foot of the antennae, spots similar in appearance were observed as those on the back of thorax.

Length of antennae	— slightly more than 1cm
Length of proboscis	— 1 cm Big 18 mm
No. of legs	— 6 (six) three pair of jointed on the thoracic portion.
Body weight	— approx 1/4gm. Big 3/4gm

After hatching, the skin was shed four times, to become adulthood. Prior to this, it merely appeared to be as a red rounded object. It contained yellow juice of very strong and bad smell, sometimes known as the urine.

These bugs laid eggs on the onset of the monsoon season, neatly placed in a cluster of about 40 in a three sided fashion on the lower side of leaves. One particular shrub

locally known as Par Arsi or Kelte bengbeh offers special affinity as their breeding ground. This tree is a small shrub undergrowth by other forest trees, having beautiful white flowers. The eggs hatch from August to end of November, one cluster of eggs hatching one after another. The young ones shed their skin at a week interval and within 30 to 40 days they become adult insects. The newly hatched insects are consciously red and could be easily spotted. This is the most appropriate stage for destruction by any kind of methods. In absence of such a host plant, the insects mostly lay eggs on the orange leaves, mainly at the top portion. In such a situation the eggs are not only difficult to locate but also are very difficult to destroy them. It is due to reason, the host plant called Par Arsi should be planted alongwith the orange plants, the sap of such trees nourished the young ones just as a mother does to her baby.

The Agriculture Department marketed various insecticides and these are equally good provided they are effective in controlling these green bugs and readily available to the farmers. However, There is one type of insecticide called Baygon readily available in the open market, very effective for controlling cockroaches and ants, was diluted with locally prepared nicotin and water and tested for controlling green bugs. This formulation was named after its founder as R.K. Mixture with the following composition : Baygon 1 unit, nicotine 1 unit and water 20 - 40 units. This had been tested for 2 years and found to be very effective for controlling green bugs. In absence of nicotine, if not available, this preparation was found to be satisfactorily effective and could well be used for this very purpose.

The most appropriate and best time for controlling green bugs is during the young stage, newly hatched from the eggs, the next appropriate time is their first appearance on the young orange fruits continuously spraying for some days. They will not last long if the control measure is taken exactly as my advice. The life span of green bugs are normally believed to be 3 years and in such a case, had the bugs been controlled at the young stage, we would not be troubled by green bugs for the next three years.

SOME REMARKABLE INCIDENCE :

1. Killing of surprisingly big rat :

Mr. K.Laltawna of Diltlang village to the south-west of Lunglei narrated about killing of very big rat in the following manner "When the time for harvest of early paddy is about to happen, practically speaking myself and rats fight for those paddy and I simply harvest them before the onset of the peak period. I accordingly gather them in the thatched barn for ripening and subsequent thrashing. Eventhen rats come for those harvested paddy and as a last resort I stand guard against such a destruction and eventuality. In this way, I kill hundreds of rats with a mere club. One night I usually do, I go to my barn at around 8.00 p.m. to kill the first batch of rats attacking paddy in the barn and I easily kill 120, nos. in no time. Then I go to my previous fire place just a little distance from the barn and waited for some hours. When returning to my barn again, I suddenly spot what look like a wild cat sitting in one corner on a gunny bag but surprisingly other rats do not afraid of him. Without having a second thought I hit him hard with my club but such a blow is far from a deadly hit and he merely shows me teeth as if he is trying to attack me by producing sneering sound immediately take out my dow and kill him at last. When I approach near and examine under the torch, I find out to my surprise with no doubt that it is actually a rat, its front head being spotted with white colour and the whole length of tail is also white. The tail measures much more than the length of my arm with the body size twice my fist (in length) and about four fingers width. This incidence happened during the autumn season of 1977, and everybody who happened to see that animal was struck with awe ?

At Momcherra village near Langkaih river also, an exceptionally big rat was killed during the month of September 1976, the biggest portion of the tail was the same size of a fore finger. Likewise, Mr. Darrothanga of Chhingchhip village killed one rat exactly like Zuchang in appearance and almost the same size as a cat, whose tail measured 14 inches in length. The tail is still preserved at the Anti-famine organisation Experimental Centre.

Mr. B.Lalrinawma of Mission Vengthlang also narrated like this : "I could not recollect the exact date now, it was during the 1959 famine I and my friend Mr. Lalnghinglova went for hunting at Tlawng river. While going between Vaipuanphochhuah and Damli under the jurisprudence of Ailawng village, I spotted and hunted for the animal just beyond a fiord towards the Tanhril village land. As I approached near that object did not move and at close range, I found that it was a dead, very big rat. When I pulled up, it was exactly similar to normal rat, about the size of a wild cat having the smallest portion of its leg approximately the size of adult human toe and the measured about the length of my arm. As it was already death, I somewhat loathed with it and left it on that very spot. It was an exceptionally big rat to me."

Considering all these unusual sights, it is no doubt that exceptionally large rats do exist at times in Mizoram.

Caterpillar changed into Rats :

1. Mr. Chhingyunga of Chhawrtui village, now resided in Mission Vengthlang, Aizawl narrated like this : "Caterpillar turned into rats is not a mere rumour. While I was doing weeding of my jhum at Chhawrtui village in June 1944, I came across a very large 'Thian' caterpillar, the head portion of which was in the process of turning into rat, the front part of mouth was already visible while the other portion was still a caterpillar. It could not move easily and I left it on that spot."

2. Mr. Hranghrima, Tan-Chawngtui village now at Tuikhuah-
tlang, Aizawl also stated in this fashion : "Perhaps it might be in the year of 1935, while I was still in Tan-Chawngtui village, we went to work in my jhum. As we sat down for awhile inside the jhum hut, we heard the noise produced by rats, incessantly. While looking for rats, to our great surprise, we found a big hairless caterpillar whose front portion was already changed into a small rat (mouse) while the hind part was still a caterpillar."

Grub changed into rats :

Mr. Chaldailova of Bilkhawthlir village stated to me on

39.77 as "It was perhaps in the year 1956 one day I dug out five numbers of grubs of which the hind portion of them already changed into the front part of rats while two of them were in fact covered with hairs."

Rats unusual birth :

As the saying goes 'Seeing is believing' let us hear the saying of these who actually saw the rats of uncommon birth.

1. White spotted head :

Mr. F. Ramchangliana, Siron veng, Aizawl stated that while I was in Lungkiwlh village, we once killed rats in their burrows around the house by means of smoke sometime in 1959 or 1960. When we actually dug them out, we found one among them having its front head spotted with white coloured hair. This uncommon sight was a great surprise to us all.

2. White spotted rats in the body :

Mr. Biakkima, Hualtu village also stated that in 1960, we killed one rat while crossing the road at midday in the outskirts of Khumtung village. Half of its portion (hind part) was white while the other portion was greyish. This peculiar appearance was a big surprise to us. Mention may also be made that Mr. Lalthanga of Hualtu village killed one rat having spotted white head in his house.

3. Rats with tail conjoined with leaf :

Mr. Lahnema Chhinga veng, Aizawl stated as "In the year 1958 just before Mautam famine I was in Lungchhuan village and we went to catch rats feeding on the newly harvested paddy on the threshingground. Among the great catch, one was found to have its tail joined with the petiole of leaf while another one was having white spot on the fore head. Eventhough we caught many rats on that occasion, this unusual sight quite surprised us and we threw away many of them"

* Since the effects and the consequences of famine are accompanied with untold misery, many people used to forecast and dream of such a miraculous thing when Mautam or

Thingtam famine is at hand. One such a simple story yet true to its sence may be narrated here to make out the fact of such a situation. Mr. Vanbawiha, aged about 86 in 1976 had a dream in that year, and told in this manner "I became as the leader of rat population and destroyed, the whole lot of paddy in the jhums, belonging to Thungvel, Paulmawi and Baktawng villages while we left out those jhums belonging to Hualtu villages and any other beyond Tuirini river for the next year; and so any of those villagers having jhums in the jurisprudence of Hualtu village would be safe this year, "It so happened that the jhums under Hualtu village were left untouched during 1976 while the rest at Baktawng range were destroyed and the following year even those jhums under Hualtu were not spared by the rats ! Every fate and event did appear to have its own timing.

We now come to know certain uncommon events as rats changed from some unrelated things actually seen by few people. What appears to be from their own story is : Such events do not happen only during Mautam and Thingtam famine and those creatures do not appear to be so active as the normal rats. Therefore, this does not necessarily seem to have connection with those increasing rat population during the famine. If they did happen during the famine their number, in any case, might not be very high.

If we happen to see or hear something unusual and like to re-tell them to others, we should try to have a detail and systematic study on them; if possible, the photograph of such an object should be taken as a proof of the fact,

CHAPTER V

MAUTAM AND THINGTAM

1. MAUTAM 1959 :

The much awaited Mautam in 1959 happened earlier than expected. Bamboo flowers were observed on wide scattering areas since 1957. Thangnang (a type of bug), a sure sign of Mautam appeared on the same spots as were observed 30 years ago. So also the appearance of a comet. Haley's Comet appeared in the sky on the eve of 1911 Mautam and this time Marco's Comet was seen in its place.

Damage of paddy fields due to increasing rat population had been reported from every corner and such a herd of rats were often spotted and reported to be roaming in search of the bamboo fruits.

The Assam Government, Mizoram being one of the districts of Assam then, had been apprised of all such incident. Even the Central Government came to know about this situation and appointed certain persons to apprise them of the cropping condition at every fortnightly interval. One among such persons is Mr. C. Rokhuma, author of this book. Work on such a line (Honorary Crop Report Agency) was initiated by him with effect from 31.10.1957. He submitted the report every fortnightly interval as desired by the Central Govt. and in 1958 increasing rat population was observed to be quite apparent from the trails left behind in the jungle. The matter was brought to the knowledge of the Central Government as an emergency basis for which prompt action was taken. Mr. Sundharam Pillai, Plant Protection Officer, i/c N.E. Region was sent to Aizawl for this purpose.

Plant Protection : Department (Wing) was created :

The Central Plant Protection Officer approached author of this book for advice and some suggestions on this line so that he might arrange a conference on this very purpose as he himself was quite helpless on such a matter. His suggestion on that occasion was 'Let the Plant Protection Department be

created in Mizoram at this stage". This was deliberated upon on wednesday the 12.3.1953 in the Office chamber of the then District Agriculture Officer, Mr. Hokindro Roy comprising Government officials and some politicians. The Central Government took keen interest on this matter and the said Officer went back with firm commitment no matter how much the money involved might be. On 28th May 1958, a prompt reply came for opening Plant Protection Department with 6 (six) nos. of staff with immediate effect. In that particular cell, the first and foremost person appointed was Mr. Lianrawna, who was already inservice in Agriculture Department and subsequently promoted to the rank of Plant Protection Inspector. Then more number of Officers had been appointed and since Mr. Lianrawna was later assigned to another branch of responsibility, the Plant Protection Inspector during the ensuing Mautam famine was Mr. Rualkhama.

Instructors for poison baits :

Under the administration of the Mizo District Council, the responsibility on use, procurement and distribution of rat poison rest on the Anti-famine organisation. As the task of publicity as well as educating people on proper use of poison baits was enormous, the organisation engaged two persons for this purpose as Tamdo Rahsi, namely Mr. Kipchhuana of Tengtawng village and Mr. Laldawna of Dampui village to visit each and every village and preached the gospel of rat poisoning in its proper form and perspective. In this way, they visited many villages having full co-operation from the village council members and this did prove to be a milestone in rat eradication programme.

Famine in a phase manner :

Contrary to the popular belief in synchronous Mautam famine in the whole of Mizoram, it turned out to be in a phase manner. In 1958, Mautam famine was observed in all such areas lying to the east of Turini River notwithstanding the sporadic famine in the previous years in such areas. It could therefore be called the "Year of Mautam as 1958 in those areas". However it was 1959 that could rightly be named,

"the year of Mautam" as it affected greater part of country. Under such a circumstances, however, there were certain scattered pocket of lands where bamboos never flowered. Such areas were known as, "non-flowering areas" Nevertheless, in such areas too, flowering had been subsequently observed on a few places.

Since Mautam famine occurred somewhat in two successive stages mentioned above, The Government also initiated relief work beginning from 1958, taking measures as the situation demanded and eventually constituted the Famine Relief Committee for the whole of Mizoram.

GOVERNMENT RELIEF MEASURES DURING FAMINE (AUG 1959 OCT 1960)

(Under Government of Assam as the Frontier Times Shillong
Feb 3, 1962)

1 Test Relief :

Prior to actual famine, one short of crops failure had been observed in many villages locally known as, "Sehsam". Due to such happening the Government initiated certain relief measure which could be broadly divided into two types :-

(a) **Gratuitous Relief :** This relief was meant for the uplift of the poorest of the poor without any food subsistence. The beneficiaries needed no repay in cash. The Government expended Rs. 4,91,064/- for such a measure.

(b) **Relief work for famine affected people :** This measure was meant for the villagers affected by the famine in general. In many places Jeepable roads for transportation of food stuff had been constructed and such works indeed greatly helped people of their hardship and suffering. However, this kind of relief work could perhaps, it is afraid, led us to depend too much on the Government. The Government expended huge amount on this, totalling Rs. 28 65,834/-.

2 Subsidy : In order to make rice and other foodstuff available at a reasonably low rate, the Government hugely subsidi-

dised the transportation cost. This alone cost Rs.5,674,125/- to the Government.

3. Medical aid and facility : Scarcity of proper food and hard working condition could in the spread of various diseases, the Government also took strong preventive measure on the medical front. Nutritious food had been distributed free of cost to the ill and under-fed children. So also medicines of various types costing Rs. 63,655/-:

4. Agricultural Schemes : This included free distribution of seeds and various agricultural inputs, prevention of crops from the attack of diseases and pests and many others for higher crop production. Rs 4,08,765/- had been expended on this purpose,

5. Agricultural loan : This includes for purchase of seed paddy rice and others meant for improving crop production. Rs.57,22,123/-had been expended on such item.

6. Famine Relief vehicles : Heavy vehicles could ply on few places only in Mizoram at that time. Therefore, in order to transport foodstuff to distant villages about 60 brand new Willy's Jeeps had been procured and stationed in and around the residence of the then Deputy Commissioner (Now occupied by the Governor of Mizoram). As suggested by the Anti-famine Organisation, many jeepable roads had been constructed in various parts of Mizoram then and through such routes hordes of vehicles piled with full load of food stuff for the poor and needy. The Government expended Rs. 18,47,429/- for purchase of such vehicles and their subsequent maintenance.

7. Air droppings : Foods had been airlifted from Silerch and dropping done in Lunglei District. Sometimes such items had been airlifted from Jorhat and even from Calcutta also. The Expenditure on the plots and other airborne manpower alone accounted for Rs. 87,567/-

8. Godown facilities : In order to stock huge amount of supply in good condition, there needed to be constructed huge godowns at various places. One such a godown, I

believe, was the one at the outskirts of Zembawak presently used by the BRTF as the dispensary. For construction of all such a godown, the Government expended Rs. 62,479/-.

Another godowns I do remember, the long and huge stables previously used by the Assam Rifles situated on the premises of the new Market place at Aizawl.

The Expenditure incurred by the Govt. of Assam therefore between August 1959 to October 1960 amounted to Rs. 17,799,841/- (Rupees one hundred seventy seven lakh ninety thousand and eight hundred forty one) only. It is, no doubt worth mentioning, this value expended by the Govt. of Assam considering the then value of money at that time!

9. BRINGING FOODSTUFF INTO MIZORAM :

We now know that during the peak season of famine, the Govt. of Assam took every possible measure, in ensuring buffer stock in Mizoram. Now let us examine the ways and means of achieving such measures.

1. Foodstuff supplied by air dropping :

We were quite advance and upto-date in this respect, huge planes like Dakota used during the Second World War were utilised for transport and air dropping of foodstuff in Mizoram. These were, of course, used mostly for civilians and civil supply purposes at that time. Military planes were also at work effecting supply materials from Jorhat and Calcutta. In this way, the amount of air dropping of supply amounts to 212,034 mounds and 10 seers.

2. Supply effected By Boat : Supply of foodstuff was also effected by Boat in many areas. However, such method was usually slow, and the total supply by such means could amount only to 76,461 Mds. 30srs.

3. Supply effected by Road : By this time heavy vehicles could ply upto Aizawl without much difficulty and even upto Lunglei during the fair weather condition. The supply move by Road to 2,85,748 mds. 19srs. of which the paddy accounted for 19,324 mds. besides rice. The whole amount transported by road was 574,244 mds. 19srs. This is equivalent to 212,472 qts.

(21,247 mt approx.) as compared to the monthly import of 80,000qtls. in the year 1988.

The yardstick used by the Govt. of Assam as a measure for degree of famine :

It was presumed that the degree of famine in Aizawl District was to a lesser extent than in another places, the extent of suffering was estimated to be approx 62%.

The suffering and hardship was felt more in Lunglei District and was reported to be to the extent of 75%. According to the estimate of the Anti-famine organisation, there was however loss of crop to the tune of 80 % on an average.

The actual population in Mizoram at that time could not be ascertained while the recorded figure was 2,66,063 according to 1961 census. Two-thirds of this population was presumed to be in Aizawl District alone while the remaining one-third in the Lunglei Sub-Division, Chhimitupui District had not yet been created at that time.

Those words of the then Hon'ble Minister (Supply), Govt. of Assam to the Anti-famine Organisation. "In the event of such eventuality (famine), the people of Mizoram would not be left to starve to death" were too realistic. In Aizawl town, it was as if bumper harvest was obtained. There was sufficient quantity of rice, some of them even supplied as far as from the United States of America, at the rate of Rs.21.60p per mound (about 37kgs). Cost of paddy was Rs.13.00 per mound.

Other types of Assistance :

Besides Govt. assistance and relief measures, Mizoram also received several types of such a relief measure.

1. Rs. 1,80,000/- had been released from the Governor of Assam Relief fund.
2. Rs. 55,000.00/- had been donated from the Chief Minister of Assam (then Mr.B.P.Chaliha) Relief Fund.
3. In addition to these, Mr.B.P Chaliha, then Chief Minister of Assam, rendered great service in collecting donations

from the General public of Assam and Rs.67,268.41p was collected and handed it over to the then Deputy Commissioner of Mizoram.

4. A cash assistance of Rs.10,000/- was also donated by the Indian Peoples Famine Trust Fund, New Delhi through the Chief Minister of Assam.
5. The National Christian Council of India too donated 54,000 mds of rice, medicines and various other items to Mizoram.

In order that all such donations and assistance might safely arrive at Aizawl and at various other destinations, the author of this book was appointed as an agent, to oversee all such matters. The responsibility of such a person was also laid down as below :

RESPONSIBILITY OF MR. C.ROKHUMA AIZAWL AGENT ON GIFT SUPPLIES

The Gift Supplies Committee of India National Christian Council held on 28.6.1960 at Aijal, regarding Gift Supplies in Mizoram, Resolution as follows :—

- a) He (Mr.C.Rokhuma) will be in touch with the Secretary of The Gift Supplies Committee, he will inform him of the arrival of food supplies in and from Silchar.
- b) He will, in consultation with the Secretary, see to the emergency supplies to Lungleh, and also keep an eye on the distribution of rice in Aijal Sub-Division.
- c) He will maintain clear accounts of supplies received, supplies sent to Lungleh, and supplies distributed in Aijal Sub-Division.
- d) He will sent monthly accounts of receipts and distributions to :—

Mr. J.S.G. Daniels, Secretary,
Committee on Gift Supplies.
37 B. Dharamtolla Street, Calcutta-13
and copy to-
Director, CORAGS,
15 B. Gangaram, Hospital Marg.
New Delhi-5.

The year 1960, expected to be the most severe in effect due to mautam, could be managed without too much difficulty and heavy population of rats were also expected for which rat poison and killing gases were sufficiently stocked but due to lack of bamboo fruits, the main food of increasing rat population, rats were eventually starved to death.

The organisation, however, continued its research for do's and don'ts for the coming Thingtam famine in 1977.

During the most difficult period of hardships due to famine, we had a man of great calibre, excellent in administration, giving due importance of road and communication, a very indispensable person to Mizoram, Mr. I.S. Ingty of Mikir Hills as the Deputy Commissioner in Mizoram.

During 1959 famine, there were quite a few non-political organisation besides political parties and Government officials to participate in the round table conference to ponder about the welfare of the people. Even when the Mizoram Community Development Block Committee (also called NES Block) was formed, Secretary of the Anti-Famine Organisation Front was the only non-official member appointed by the Governor of Assam for that very purpose among the 27 members comprising from the Govt. officials and political parties.

. THINGTAM 1977 :

Since rat increasing population subsided after Mautam famine, we had hardly been confronted with difficulty due to it menace. The threat of such a menace was Thingtam famine due to happen in 1977.

Had it been those of the olden days, there would be plentiful harvest with occasional local festivities like 'Sechhun', 'huangchawi' etc, a festivity of merriment and joy. However, coming of jhums in 1960 greatly devastated a large part of the country, the food crops did not thrive well, attacked by pests and diseases in the following years. As a result, more scarcity in foodstuff was experienced than during the Mautam famine. Such being the situation, the quantum of paddy harvest in Mizoram dwindled year after year and to com-

pound such a hapless situation, the year 1966 turned out to be quite an eventful year, a year of political unrest which had many adverse effects in the way of traditional jhuming. In the meantime Thingtam famine was fast approaching and the rat population too must have undergone the transitional stage in the process of increasing to countless in number !

Establishment of State Level Rodent Control Committee :

Rawthing, one type of bamboos had been observed to produce flowers in certain areas and occasionally a group of rats, loitering during mid-day had been spotted in the jungle. Such a dreadful sight had been recorded even in the jhum areas too. These and other developments drew the attention of Government authorities for the right and timely action. Having approved by the Administrator, Then Lt.Governor of Mizoram, Mr.Lalkhama, IAS, Development Commissioner & Ex-officio Secretary to the Govt. of Mizoram declared the establishment of Rodent Control Committee on the 22nd Feb (Saturday) 1975 consisting of six members which included the Secretary) of the Anti-famine Organisation as one of its members. They were :

1. Mr. R.Thangliana, Development Minister as Chairman
2. Mr. Lalkhama, Development Commissioner as Member Secretary
3. Dr.R. Kapthuama, Dy.Director, Vety & A.H. as Member
4. Mr. Heili T.Azyu, Asst. Plant Protection Officer as Member
5. Mr. C. Chawngkunga, M.L.A. as member
6. Mr. C. Rokhuma, Secretary of the Anti—famine Orgn. as member.

The Committee had two main functions as —

1. To devise and evolve rat eradication programme
2. To devise the ways and means of doing away rats in Mizoram and to work out the cash involve for such a goal.

TA/DA and other expenses etc. was made admissible to member of non-Government official in such a committee as admissible to Rules 190 of FR & SR at par with those of Grade-I officer. Such an expenditure was debitable to the

service Head of Account : 305 Agriculture; 1-Direction & Administration 1 (1)-Direction Plan 1 (1) (3)-TA of officers.

The first meeting of such a committee was held at 11:00 am on the 3rd (Monday) March 1975 in the Office chamber of the Hon'ble Development Minister wherein all members attended the meeting. Several topics of highly importance in nature had been deliberated upon as generalised below :—

How shall we minimise the effect of the coming Thingtam famine? Let all the Government and semi Government organisations and Village Councils in every Community Block Development be asked to co-ordinate and take responsibility in doing away with increasing rat population; Let the ways and means for a implementing such a measure be widely published in the newspapers etc.

Since rat population did not increase to any discernible extent in 1975, the main task during the year was mostly to educate the general public the techniques to be employed in the need of the hour. Such a campaign did not, in fact, greatly influence many people since many of them considered the occasional famines were-destined by Govt.

At the outset of autumn season in 1976, damage of paddy plants by rats had been spotted in several areas. The meeting was again convened at 9:30 a.m on 20th (Monday) September 1976 in the Office chamber of Mr. Ch Saprang, then Hon'ble Minister i/c Agriculture. More of the important outcome of such a meeting was laid down below :—

1. The Committee resolved that use of poison and other methods should be carried out in accordance with the procedures laid down by Mr. C Rokhuma, Secretary of the Anti-Famine Organisation and the task of using such a poison and its safe custody in every village should be in the hand of the Rodent Control Committee.

- 2 Resolved that every person, killing rats should produce the tails to their Community Development Block Officer concerned for 20p per tail as a cash incentive. Such a cash incentive could be met under the sanction head "289-Relief on account of Natural Calamities."

3. As suggested by the Director of Agriculture, a co-ordination Committee should be established under the Chairmanship of Development Minister and the Development Commissioner as the Secretary. Besides this, in addition to the Committee members of the Rodent Control Committee, Director of Education, Director of Supply and Transport and some MLA's might be included in the Committee.

4. Decided that Mr.C Rokhuma be an Honorary Secretary for a year, whose task should be collection of news and any others relating to such a matter. As decided in the Committee, he devoted time in helping the Secretary of that Committee during 1976—1977.

The Rodent Control Committee was again convened at 3 p.m. on the 6th (Wednesday) October 1976 in the Office chamber of Mr Ch.Saprawnga, then Minister i/c Agriculture etc. wherein on the line of the previous meeting, two types of Committee were formed as :—

1. State Level Rodent Control Committee was enlarged with addition of members as —

(a) Minister, i/c Agriculture	— Chairman
(b) Minister, i/c Education	— Member
(c) Development Commissioner	— Member-Secy.
(d) Finance Secretary	— Member
(e) Director of Agriculture	— Member
(f) Director of Health Services	— Member
(g) Director of Information, Publication & Tourism	— Member
(h) Director of Community Development	— Member
(i) Jt. Director of A.H & Vety	— Member
(j) Mr. R.Dotinaia, MLA	— Member
(k) Mr. Lalkunga, MLA	— Member
(l) Mr. C.Rokhuma, Secy, Anti—Famine Organization	— Member
(m) Representative, NEHU (N.E.Region)	— Member
In all, there were 13 members.	

2. District Level Rodent Control Committee, not established in previous years, was also formed as—

- | | |
|---|----------------|
| (a) Deputy Commissioner | — Chairman |
| (b) Dist. Agriculture Officer | — Member-Secy. |
| (c) Civil Surgeon/Medical Officer | — Members |
| (d) Inspector Schools | — Member |
| (e) Public Representatives 3 (three) nos.
(to be nominated by the Deputy
Commissioner concerned). | — Members |

As it was the District Level Committee, such kind of a Committee was expected to be formed in every District in Mizoram.

There were some other important things discussed during that meeting, more important among them were :—

1. For the purpose of poison baits, the Director of Agriculture should arrange the cost of rice with which the poison waste to be mixed
2. The cash incentive given to person killing rats should be continued.
3. In order to have survey on the increasing rat population and to collect such a relevant news item in the distant villages, 10 (ten) persons should be employed on muster basis. The task of selecting such persons might be in the hands of Mr. Rualkhama, Asstt. Plant Protection Officer and Mr. C.Rokhuma.
4. Director, All India Radio should be requested to broadcast information about increase in rat population, no. of rats killed and any other relevant items of public interest through The All India Radio—This was done at frequent interval.

Those employed on Muster Roll basis were known as ‘Rodent Control Team’ and the first batch of such a team was selected to get ready for work by 9th (Saturday) October 1976. The Hon’ble Minister flagged them off for such a task on 12th October 1976. They were :—

- | | |
|------------------|----------------|
| 1. Mr. Lalkima | — Zemabawk |
| 2. Mr. Lawmsanga | — Darzo |
| 3. Mr. Thanzuala | — Kelkang |
| 4. Mr. Hauhnuna | — Mission veng |

5. Mr. Lribata — Kawnpui
6. Mr. Zosanglura — Mission veng.

These people put in great effort during Thingtam famine to save the farming lands from destruction by rats and others.

A Joint Committee was convened on the 7th Jan 1977 at the Directorate of Agriculture and Animal Husbandry Deptt. in which the following members were present :

1. The Jt Director of Agriculture
2. The District Agriculture Officer
3. The Horticulture Development Officer
4. The Agronomist
5. The Secretary, Anti Famine Organisation.

Some of the more important discussed and announced to be done during that current year were as follows :—

1. The year 1977 was the year of Thingtam famine
2. All People must try to grow high yielding early variety of paddy.
3. Growing of Topiaca and Maize must be intensified
4. Special Information Deptt. must be created
5. Cash assistance on loan be continued to help people grow more of each crops.

Prompt action had been taken on such a line. Information officer was appointed in the Agriculture Department seeds and stumps of Maize and Topiaca respectively were distributed in great quantity and Agriculture loan was also advanced to many of the beneficiaries.

From the report of 12 (twelve) different Community Block Development Centres and the number of rats killed during 1976 in certain parts of Southern Mizoram there was every possibility increasing rat population in 1977. According to the report published by the Agriculture Department, about 5.53 045 nos. of rats were killed in 1976. So many more or dead rats must have been left undetected and the actual number of rats destroyed at that time would have been much more than those reported officially.

Official Level Meeting : The 8th (Sat) Jan. 1977:

It was a very important meeting in connection with Thingtam famine, member present were :-

1. Mr. Lalkhama, Development Commissioner—Chairman
2. Mr. B.T. Sanga, Dy. Secretary. Development Deptt.
3. Mr. H. Vanthuama, Jt. Director of Agriculture
4. Mr. Lalliana, D.A.O
5. Mr. Lalkunga, Horticulture, Dev. Officer
6. Mr. Saidinga, Agronomist
7. Mr. C. Rokhuma, Secretary, Anti-Famine Organisation.

Many important items were discussed; some of them were: The ways and means of disposing ginger produced by 1000 (one thousand) families, during 1976, the possible advantage of growing high yielding, early varieties of paddy in order to minimise destruction by rats, and advancing cash loan of Rs.2,500,000 to farmers for purchase of seed gingers as most of the people did. not have faith in bumper paddy harvest at such a time etc.

Huge quantity of Rat poison was used :

At the turn of 1977, information about increasing rat population and ever increasing number of rats killed in different parts of the country reached the Agriculture Deptt. day after day. Highest number of rats killed was reported from Momcherra village. The highest number of rats killed by an individual person on record during 1976 were 7,000.

At the meeting of the Rodent Control Committee at 3:00p m on the 8th June 1977, Pu Rualkhama Plant Protection Officer reported the stock position of various rat poison and traps with the Committee as below :

- | | |
|-----------------------------------|--|
| 1. Zinc Phosphide | — 75 qtls. |
| 2. Celphos (Aluminium sulphide) | — 500 tins (1 tin contain 160 pellets) |
| 3. Warfarin (equivalents Ratafin) | — 12 qtls |
| 4. Thirthing (rat trap) | — 5000 nos. (under order) |

At such a situation, the Committee considered the stock of Zinc phosphide to be sufficient for the time being but 2000 tins more of celphos would be required to purchase in addition to the existing stock and 20qtls. more of Warfarin would also be required for further purchase. The Committee requested the Agriculture Deptt. to take prompt action on such a line.

The Committee also decided that the Agriculture Deptt. may arrange and distribute 20 quintals of rice to different villages for poisoning rats in the midst of great scarcity of rice.

Report on Rat poison and Rats killed :

According to the record maintained by the Secretary, the Anti-Famine Organisation in his "Thingtam Diary" dated the 6th (Mon) June 1977 rat poison of various types used during 1976 were :

Zinc phosphide	— 17 qtls
Celphos	— 250 tins.

and the rats killed upto that period totalled 5,53,045 in number.

As a C.D Blockwise, highest number of rats (4,50,101) killed was in the C.D. Block of Lokicherra perhaps this was because of 'Thingtam' happening earlier to those of other Blocks. Altogether, 2,616,616 number of rats were killed during 1977 and as per the published report of DIPR & T, the cash incentives at the production of rat tails to Authority alone amounted to Rs.500,000/- The rate on rat poison of various types at that time was as below :-

Zinc phosphide	— Rs. 43.50 per Kg
Celphos	— Rs. 42.00 per tin
Warfarin	— Rs. 27.00 per Kg.

Comparing to the rats killed (179 015) nos and the cash incentive of Rs. 1,532. 6.0 during 1911, it could be readily observed that the no. of rats killed and the cash incentives accrued therefrom during 1977 were much more, both in terms of number and quantity.

At the farewell party to Mr. Parry, then the Superintendent Lushai Hills (of Mizoram) on 30th (Mon) April 1928, Mr. Khamhane, Lunglei Chief narrated on behalf of Chiefs of Mizoram about their preparation for the coming Thingtam in 1929 by judiciously stocking foodstuff during the past four years and the rats and squirrels killed during that period as 1,500 000 in number. This indicated that during the past times, a great number of rodents had been killed by means of locally made rat traps and 'Hnatatur' a kind of creeping plant whose roots are

very effective poison to rodents but serves as good medicine for pigs.'

At the peak time of Thingtam famine, practically the whole mass of people were mobilised to annihilate increasing rat population. All the Govt. Departments, High Schools and Colleges were involved in such a task. Among the Colleges, Pachhunga University College was the one high involved in that tasks, about 150 students took part by visiting many villages, killing about 22,133 nos. of rats by means of various rat poisons and new tactics. Champhai College and Serchhip College also did contribute great service in that respect.

Locusts's swarm over Aizawl Town :

It was one Sunday evening around 8 p. m. the 17th July 1977, enormous quantity of locusts swarm over Aizawl town all at a sudden. It started as the beginning of a falling rain the intensity of which was immediately transformed into just like a tremendous hailstorm lasting for a pretty long time. The falling locusts swarm covered the whole span of Aizawl town extending from Chaltlang to Tlangnuam. Their number being highest at Chaltlang area and slowly thinning towards the south, sparsely observed in Tlangnuam area.

On the next day, the Monday morning, the whole streets at Chaltlang were practically covered with locusts swarm and several bags full of locusts had been collected for chicken feed ! Those locust, swarm was believed to have come from the North east but were distinctly different from the green coloured ones observed previous to 1959 Mautam famine, this time they looked mostly like "Khausep"

On the 19th July of the same year at around 6 - 8 a.m, the same type of hoppers swarm from the North east to south west direction over Lungdai village, many souls were under the grip of fear as the standing crops were most vulnerable to locusts attack on such a time. Fortunately, Agriculture Department took timely action on that line. The operation was done by forming 4 (four) separate groups, one to strike at the actual swarm wherever they might be, the second groups to study the route of that swarm, the third group to wipe out the widely scattered swarm and the fourth group

to destroy the swarm that might occur over Aizawl town. Intensive spray schedule with Sevin, Game of Sine and D.D.T powder was done and the swarm was kept under control before effecting any great harm to standing crops.

The morphology of such a locust/hopper was :

Appearance : Looks like 'Khausep' the bigger one appears to be a female while the smaller one appears to be a male.

Colour : Brownish in colour, tapering towards the hind end and bigger one had greensih tinge wings.

Body length : The head to tip of wing measured 55mm in case of female and 45mm for male.

At the posterior end of the body, there was a long, fine and pointed needle like structure — 10mm in case of female and 8mm in case of male. At the head — tow long, fine hair-like structures, measuring as long as 100mm in some cases. The hopping legs — as long as 40mm in some cases,

Such type of grass-hoppers was not unknown to the Anti-famine organisation for they already came a cross while doing research on behaviour of locusts and grass hoppers since 1960, they fed heavily on maize leaves and flowers.

The Central Government was also alerted as soon as the swarm was observed and as a result, a group of experts arrived at Aizawl in no time. The experts team visited the Organisation Experimental Centre on the 30th (Sat) July 1977 and after witnessing specimen of different grass hoppers and satisfying themselves with the nature of work carried out, they went back to their respective places.

As mentioned elsewhere in the previous chapter, the nature and extent of Thingtam was not so horrible as those of Mautam since "Rawthing" the dying species of bamboo was not as many as those of Mautam. Govt. took every possible step to ensure availability of sufficient foodstuff, roads and communications were far better improved. the anti-famine organisation continued their tireless strife for the uplift of the sufferings and there was at large better co-operation among the poor and the needy than today, the Thingtam famine weaned away leaving no single soul starved to death.

We should, however, not consider famine always as an ill-fate, in fact, many desirable effects could be produced as well. Famine sowed the seed of better co-operation between Government and the people, better road and communication were being developed, made is more economised in our day to day living condition, proved to us that rice was not the only food but many others too; and brought out the fallacy of superstition.

We should, in deed, be grateful and thankful to God and the Government for all these good things disguised in the form of famine.

CHAPTER—VI

ORGANIZED WORKS IN CO-OPERATION WITH GOVERNMENT

To the minds of the Anti-famine Organization, the necessity of working in co-operation with the Government at the very beginning became as clear as a crystal ball. Due to this reason, many of the Govt. Officials were inducted to this Organisation. Government too realised the indispensable part played by the Organisation, the door was wide open for its successful implementation.

Cash assistance from the Government: In order to effectively implement, the preventive measures for the coming Mautam famine, Government assistance to the Organization was granted as below:

For Printing books/pamphlets— Rs.500/- With this the Organization published their principle and instruction Manual. For publicity and Propagation— Rs. 2000/-. This was used for public action of pamphlets and other publicity materials for the general public.

For Experimental purposes—Rs. 1500/- This was used for rearing rats, grass hoppers and seeds for distribution to the public etc.

The organisation utilised this fund to the fullest capacity, hence the Government and the people alike highly benefited from the fruits of their hard works even today, particularly in matters of research works and economising food habits.

The Official Committee and the Organization :

In various official committees, the Secretary Anti-Famine Organisation was always included as one of the Committee members as stated below :—

1. Community Development Block Advisory Committee— Since the inception of C.D. Block till recently, the Secretary to the said Organization was one of its Committee members.
2. Aizawl Sub-Division Development Committee—again, he was one of the Committee members.

3. Aizawl Theatre Hall Committee—Since the beginning of construction till its dismantling, he was one of the active committee members.
4. Central Relief Committee, Aizawl, formed during 1959 & 1960 Mautam—he was a member to this Committee too.
5. State Level Plant Protection Committee—In the midst of few members, he was the one among them.

Considering all the facts listed above, the Government clearly discerned the aims and objectives of the Organisation and high degree of responsibility was conferred upon along with those experts devising means and ways of achieving self sufficiency in food in Mizoram. The Organization would, indeed, help and co-operate the Government in every possible mean in times to come.

Government Benefitted from the work of the Organization:

The Anti-famine Organization was not merely a nominal body but was really a reliable one doing great service to the cause of the suffering and hence many of its findings, were useful tools, to the experts and Government officials. No men, even the experts, are perfect and need to learn already and ought know the truth of the matter depending on the situation and time. Even we, the actual inhabitants of Mizoram ought to study systematically the behaviour and nature of rats, locusts and Tolangdar—citrus green bugs that occurred and found in Mizoram. It is then, quite natural for the plain people to learn and extract some knowledge from the experienced gained by the inhabitants. The experts from the Central Government, therefore, felt the need of sharing knowledge gained by the Organization in this regards on various aspects.

Let me, therefore, reproduce the comments by some experts visiting the Anti-famine Organization Experimental Centre as follows :—

1. From : Dr.R.N Saxena, Reader, Deptt. of Zoology, University of Delhi.

We are visiting Mizoram in connection with the "Thingtam" expected to occur next year. We visited many villages in

North and South Mizoram to collect informations regarding the bamboo flowering and increasing in rat population so that steps could be taken much in advance to minimize the famine situation. A short term crash programme for eradication of rats and long term research programme is being finalised by various institutions with financial help from Mizoram and Central Government.

We are very happy to note that the most scientific and behaviour and breeding of rats come from Pu C.Rokhuma. His long experience with previous famines and actually doing work would go a long way to work out programmes. His suggestions will always be helpful and seeked.

2. From : K.V.Raghavan, Asstt. Director (PP) Dte. of Plan Protection Delhi.

Pu C.Rokhuma is a naturalist, an observed of nature, his observations are recorded very vividly in his mind as well as supported by event data and specimens of interest. In this respect he is scientist also. His services are being used by the Agriculture Department and other Departments of Govt. and other quasi Govts. and private Organizations in the service of the people of Mizoram, as I was told. My discussions with him, as a Central Team Leader, in connection with the reported grass hopper swarm in Mizoram, was very much educative. convincing and useful for the job for which we are here.

I hope and believe that my colleagues will also agree with me with the above observations and sentiments of mine.

May God bless him in the service of the people of Mizoram.

3. From: Dr. S.K Gangwar, Sr. Scientist & Head Division of Entomology, ICAR Research Complex.

I paid a visit to Mr. C. Rokhuma, Aizawl and had a detailed discussion with him on rodent pests in Mizoram. He is well informed and had collected a quite good amount of scientific information on rodents during bamboo flowering. He had made a chart also showing the movement of rodents during the

upsurge of rodent population during flowering of bamboo. He has collected the rodent species which I have borrowed from him for scientific identification.

Mr. Rokhuma is well behaved and helping man. He has delivered several lectures on rodents and their control in Mizoram besides delivering several radio talks. His findings need to be scientifically proved and authenticated in the interest of science. His findings on breeding, mating and behaviour of rodents will prove quite useful to us.

4. From: Dr. B K. Tripathi, Deptt. of Zoology Pachhunga University College.

Since I joined Pachhunga University College, Aizawl it was an exciting thought in my mind to learn about bamboo flowering and famine in context to Mizoram. For such type of study and survey one naturally need a person of local knowledge and experience. I felt very happy to meet Pu C. Rokhuma and to discuss about the bamboo flowering and famine in Mizoram. I got beautiful information and real observation through him. I really admire such learnt personalities who is a scientist of his own interest. I hope, I am able to conduct my research in Mizoram for well being of mankind.

5. From: D.P. Chaturvedi, and Party.

We, the staff members and B.Sc. (Agri) III Yr. students made a visit to Mr. C.Rokhuma, a progressive citrus orchardist and is keenly associated in the observation of green bug, its nature of damage. He has developed a mixture for the control. He needs better scientific support for making his students studies more meaningful. We would like to collaborate him in this study.

6. From: Mr. Ngurchhina, Hon'ble Minister of Agriculture etc. stated at his Office chamber as below:-

"Today, the 22nd, March 1988, Mr. C. Rokhuma has a detailed discussion with me regarding various bugs like citrus green bugs, litche bugs etc. Fortunately the Agriculture Director and some of his officers are also present. His newly formulated

insecticide called after him as 'R.K. Mixture' has been shown to me. He is using petromax pump for spraying citrus bugs perching on leaves/fruits at the high level, it is really a commendable one.

Mr. C. Rokhuma carried out a valuable research in the nature, extent etc. of citrus fruit destructions by the citrus bugs. We are indeed really fortunate to have a persons like him among us. His research is not limited to the 'destruction' only but also has a painstaking study on their propagation and their control.

In this regard, not only the Agriculture Department but also the whole population of Mizoram are indeed indebted to Mr. C. Rokhuma.

It would be a great asset for Mizoram to have him ever active and energetic till the very old age''.

Epilogue :

We now have come to know about the Anti-famine campaign organization, Mizoram and their works during the past 38 years.

We also came to know that in the past years. Thingam occurred in 1881, Mautam in 1911, Thingam in 1929, Mautam in 1957 and Thingam in 1977 but no detail record on any of these could be found in black and white. This creates difficulty in analysing the situation of those era today.

Knowing this fact, the Organization intends to have a systematic study and put on record on the incidence of bamboo fruits, rodents and other connected events during the famine. We can at last have some of those events in a printed form, however, difficult the task is, due to the earnestness on the part of the Government and the Organization.

The hand of time will revolve round the seasons and by the 2007 A.D. Mautam would again occur unavoidably. I do believe and hope such an event would bring no more suffering due to starvation but would only pose a challenge to new technology of the younger generations. Should there be the

problem of rodents as before, there must have been new technology and instruments for their immediate control and better food and more nutritious stuffs other than rice alone would surely be developed by that time.

When considering all these things in retrospect even though we the ones sacrificing energies in body and soul to save the people of Mizoram from the grip of such ill-fated events, may breath our last then, we hand the responsibility of shouldering the hardship brought about by Thingtam and Mautam to the younger generation; may their diligence, intelligence and technical know-how not remain dormant but for those attributes to live ever happy the Land preserved by the ill-fate sine the time of our forefathers, I do offer my utmost heartfelt blessing to the future generation.

LEHKHABU CHHUAH TAWHTE

1. Primary Map bu (for Primary Schools)
2. Tam Do Pawl Hrusaina Bu
3. India Hmar Chhak Ram (for Class III)
4. A Lenlai Nite (Lal Isua Chanchin)
5. Bomb Sakei leh Bible
6. Lei Piah Lam Ram (Bu Tê)
7. Lei Piah Lam Ram (Bu Lian)
8. Israel leh Arab Indo Thu
9. Hectopolis (Bible-a Khaw Zakhat)
10. Israel Hnam
11. Thupuan Ram (Revelation Background)
12. Entebbe The Zero Point
13. Mizo Tawng Bu III (for Class III)
14. Bible-a Pathian. Zawlnelite
15. Zoram Parmawi (for Adult Education)
16. Tunlai Khawvel Thlrna
17. Tunlai Khawvel Thlrna II
18. Tunlai Khawvel Thlrna III
19. Tirhkohte Rawngbawlna
20. Tunlai Khawvel Thlrna IV
21. Tunlai Khawvel Thlrna V
22. Israel leh PLO Indo Thu
23. Falkland Chhanchbua Thu
24. Primary Kum III (for Sunday Schools)
25. Elzawna Kawng Hlun (for Education Research)
26. Tunlai Khawvel Thlrna VI
27. Phawngpui Kawng
28. Tunlai Khawvel Thlrna VII
29. Ram Tiam Pan Kawng (A help for Adult Sunday School)
30. Chhan Chhuanna Pathum
31. Tunlai Khawvel Thlrna VIII
32. Tam Do Pawlin Engage A Tih ?